The Unitarian
REGISTER

November 1960 40 Cents

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This sculptor's representation of a Java Man appears on page 190 of Beginnings: Earth, Sky, Life, Death, *by Sophia Lyon Fahs and Dorothy T. Spoerl*

KNOXVILLE STORY:
by Robert West

THINKING BIG FOR AFRICA:
by Jack Mendelsohn, Jr.

HAJOM KISSOR SINGH:
by Mary Lawrance, Helen Kyhl, *and* Evelyn Buell

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OUR COVER: The Java Man, who scientists believe existed on the earth more than 500,000 years ago, is used here to represent man's continual growth through confronting problems with new ideas. This month's articles describe several aspects of such growth around the world: a problem is foremost in Knoxville, Tennessee; a call for action issues from Africa; and the power of an idea is seen in the Khasi Hills of India.

Open Forum

DO WE CHEAPEN OURSELVES BY LAYING CLAIM TO NOTABLES WHO NEVER WERE AFFILIATED?

To the Register: Can you tell me on what ground Florence Nightingale and Charles Darwin are frequently claimed as Unitarians by members of our denomination?

I have what is presumably the definitive biography of Florence Nightingale, by Cecil Woodham-Smith. In it there is no mention of Unitarianism in connection with Miss Nightingale. The author says: "Miss Nightingale was a mystic . . ."

As for Darwin, he was christened in the Church of England, to which his father belonged. Darwin's mother, a Unitarian, died when he was eight years old. . . . In 1876 he wrote, "The mystery of the beginning of all things is insoluble by us; and I for one must be content to remain an Agnostic." . . .

Do you not think we cheapen ourselves by laying claim to distinguished people who were never actually affiliated with our denomination or who never said explicitly, "I am a Unitarian"? I wish Lincoln were able to see Unitarians and other denominations contending for his fancied allegiance, for this is indeed a sadly funny spectacle. — ELSIE BROWN, *Arlington, Va.*

To the Register: I was greatly interested to see Mr. Louis Fabian Bachrach, Sr.'s letter in your Mid-Summer issue regarding Lincoln's views of religion and the Bible as stated by W. H. Herndon, Lincoln's law partner. It is a valuable quotation because Herndon made a great many statements regarding Lincoln's religious beliefs, all of which were not clear. He seemed to contradict himself when he called Lincoln, who plainly believed in God, an infidel. This quotation from Herndon clarifies what he meant by "infidel."

As a Lincoln student, I am pleased to learn that Mrs. Bachrach is a granddaughter of Henry Clay Whitney, who knew Lincoln on the famous Eighth Judicial Circuit of Illinois. I have a copy of the valuable annotated edition of his book, *Life on the Circuit With Lincoln* (1940). I am glad that Mr. Bachrach apparently agrees with Herndon's statement of Lincoln's religious views and of the Bible. For Mr. Whitney in an entire chapter, "Lincoln as a Christian," entirely ignores all that Herndon and a "cloud of witnesses" said and tries to make Lincoln a devout Christian. Lincoln was a student of the Bible and quoted it frequently, but that is no proof he believed it to be a revelation from God. In the last of the Lincoln-Douglas debates at Alton, Illinois, October 15, 1858, Lincoln made a naturalistic statement about the Bible. He said: "The Bible says somewhere that we are desperately selfish. I think we would have discovered that fact without the Bible." In the same address, referring to the slavery controversy, he asked:

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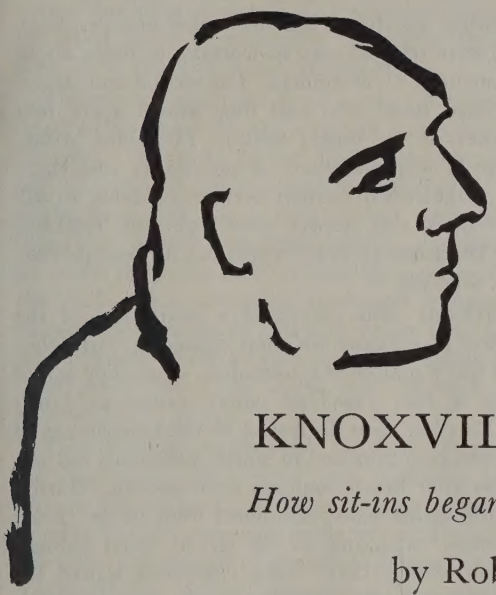
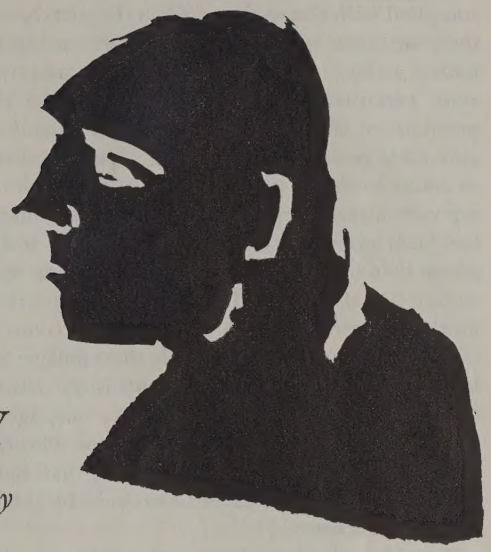




KNOXVILLE STORY

How sit-ins began in one southern city

by Robert West

The Rev. Robert West is minister of the Tennessee Valley Unitarian Church in Knoxville. This article is based on a sermon originally delivered at the start of Knoxville's lunch counter demonstrations.

Wherever I travel, Unitarians express an interest in sit-ins and efforts toward lunch counter desegregation in Knoxville. I believe that this is a story of unusual interest and one from which much can be learned.

As we know it, the sit-in is a peaceful demonstration by citizens against the policy of merchants who open their doors to everyone for all merchandise except the serving of food, which is reserved for white customers only. The demonstrations spread from North Carolina to other parts of the country — and Knoxville was no exception.

The Knoxville story began about February 1, when students on the campus of Knoxville College, a Negro institution, began talking about staging sit-ins. The college president and others at the school, who believed that such demonstrations would not be necessary in Knoxville, persuaded the students to talk with store managers and members of the Chamber of Commerce. Two of the first six managers visited gave a flat "no" to the possibility of equal service at lunch counters. A second visit revealed that no one wished to be the first to open his counters. This gave the students hope, and attempts were made to have a meeting of the store managers.

On March 1, a biracial Mayor's Committee held its initial meeting. It was composed of twenty-two persons appointed by Mayor Duncan — among them a city councilman, the president and the executive secretary of the Chamber of Commerce, the white ministers of two large and influential churches, several businessmen, and two Negro students. The mayor was chairman. The committee's purpose was to find a way in which food services in downtown stores could be opened to all customers without disturbance.

Members of the committee met many times and occasionally labored mornings, afternoons, and evenings. During the second week in March, a non-student group was preparing to stage a sit-in, and the Knoxville College students themselves were instrumental in dissuading them from conducting sit-ins as long as negotiations were taking place. By the middle of March, the Mayor's Committee had decided on a peaceful planned program: the Negroes agreed to an initial period of controlled seating by hostesses in each store, so that their presence would not make other patrons uncomfortable. Then began a series of instances in which the students were led to believe that an announcement opening the counters to everyone would be forthcoming at any moment. But each time, the expectation proved false; each time, the merchants produced some new objection or requirement to be met.

At one point, the merchants required written approval by several community groups to indicate citizen support of desegregated lunch counters. The Mayor's Committee obtained written indorsements from such groups as the Board of Directors of the Chamber of Commerce, the Down Town Improvement Association, the Association of Women's Clubs, the Central Labor Council, and the Knoxville Ministerial Association.

When certain merchants requested that the number of stores participating be increased, the Mayor's Committee complied with the request. Then the merchants said that their national headquarters were preventing them from taking action. On May 6 a meeting was arranged with store executives in New York, which the mayor, two members of the Chamber of Commerce and two Knoxville College students attended. The executives refused to confer with the students but did talk with community representatives. An official report of this meeting never has been given. It evidently began in a stormy atmosphere that later became calm, but nothing concrete was accomplished. Apparently the top executives will allow local managers to make their own decisions — but the cost of an error in judgment is the manager's job. (An interesting sidelight to these events is the action April 26 of a local neighborhood drugstore manager, who removed all his stools and served anyone who came to the counter, his theory apparently being that it is all right for individuals of all races to eat side by side as long as they are not seated.)

The Mayor's Committee continued its work, and May 17 another agreement was announced: if the students would observe a ten-day cooling-off period (during which no demonstrations would be held), the merchants would open their lunch counters to small groups at slack times during the day. The ten-day period was to end the day after school closed; thus, the proposed opening of the counters would occur after most of the students had gone home for the summer.

A week after the cooling-off period had ended, some Negro ministers visited the stores during slack hours and were refused service. Surprised and hurt at the merchants' betrayal of trust, the Negro ministers and their friends began sit-ins at several stores June 9. In each instance they were joined by Negro students and white men and women.

The Negroes issued a statement as the sit-ins began, explaining that the demonstrations were their only remaining alternative. They commended the Mayor's Committee for its efforts during the preceding four months and expressed hope that the merchants might come to see what the Mayor's Committee had been saying all along — that what is morally right is economically sound.

Certain merchants in the situation were in an untenable position. They had led the Negroes along, beguiling them with false hopes; they had played a game with the patient and hard-working Mayor's Committee, deliberately placing new problems in its path as old ones were resolved.

Ten merchants were immediately involved in the Knoxville situation. There were four "dime stores": Grant's, Kress's, Woolworth's, and McLellan's; three drugstores: Cole's, Todd and Armistead, and Walgreen's; and three department stores: Sears and Roebuck, Rich's, and Miller's. These ten downtown stores opened all their departments except food services to Negroes.

The resisting merchants fell into three groups. First, one or two were truly sincere in working to bring about equal treatment of all customers. The second and largest group included those who said they would open their lunch counters if the others would. The third group, the bottleneck, was composed of merchants who flatly refused to make lunch counter service available to all. Most adamant in this respect were Sears and Roebuck and Rich's Department Store, which has its headquarters in Atlanta, Georgia.

The merchants who prevented a resolution of the situation gave two reasons for their decisions. First, they said that it was a matter of economics — that they would lose money if they provided equal service at lunch counters. This has been disproved by the experiences of other southern communities, in which merchants did not lose business after lunch counters were opened. During the Knoxville sit-ins, many customers went to the closed lunch counters expecting to be served, even though Negroes were seated there. Some customers waited for several minutes and asked if the waitresses were on strike; they turned away disgruntled when they were refused service.

The second reason given by the dissenting merchants was that no one wanted to be first, thereby running the risk that other stores take his business. This excuse had no basis in fact, since the Mayor's Committee was still in operation (although the merchants had not communicated with it since calling for the ten-day waiting period) and the committee had been working for a joint opening of lunch counters with no one store singled out. The merchants knew that no one had to be "first" if all cooperated.

The merchants' failure to desegregate lunch counters indicated a lack of leadership on their part, in contradiction to the prevalent idea in our culture that businessmen are America's hope for progress, for doing things the way they should be done. Much of the trouble in southern race relations during the past ten years has been caused by faulty or misguided action on the part of those who are supposed to be leaders. In many instances, such men have failed to evaluate correctly the potential of many southern citizens for good attitudes and progress. It is tragically evident that certain key merchants in Knoxville evidenced this same failing and fell far short of meeting the leadership role which was required of them and which they so eagerly had claimed in the past.

What happened after the sit-ins began June 9? A biracial group was formed, known as the Associated Council for Full Citizenship. Its purpose was to conduct peaceful demonstrations, directed toward achieving equal treatment for all individuals as customers of downtown merchants. Sit-ins were interracial and were conducted every weekday. The council also sponsored several mass

meetings and supported the individual action of Negro and white citizens who canceled charge accounts and ceased shopping at stores which practiced discrimination, or called on store managers to inform them of their feelings in favor of equal treatment.

The council also tried to counteract the news blackout imposed by local newspapers and radio and television stations. The story of the lunch counter negotiations still has not been told to the Knoxville public. The news media protected the merchants and performed a gross disservice to their community and to the cause of truth, to which they give such voluble lip service. On the day the sit-ins began, a leading newspaper temporarily broke its policy of silence by carrying a tiny item on page 46. The attitude of the editors seemed to reflect that of the merchants: that if the sit-ins were ignored, they somehow would go away.

To tell the Knoxville story, the Full Citizenship Council distributed more than two thousand copies of a sermon setting forth the facts and ten thousand leaflets naming the ten stores and initiating a "Trade With Your Friends" movement. Individuals began writing letters to the editors of local newspapers in support of equal treatment.

By this time, the sit-ins had begun to produce incidents — and tension in the downtown area mounted daily. Police protection was excellent in preventing bloodshed and mass violence. One Monday, several hundred Negroes and white persons picketed Rich's Department Store for eight hours. Then all three department stores announced that they were closing their lunch counters permanently.

One drugstore obtained a court injunction against the Full Citizenship Council, restraining its members and others from loitering or attempting to "sit in" on its premises. When four Negroes picketed the store the following day, a gang of young hoodlums charged them and destroyed their signs. Soon the gang of about fifty white youths became a part of the daily scene in the downtown area. A member of the gang who had struck a white university coed with an egg was arrested and found to be carrying a large knife. One who threw a salt shaker at a Negro, missing and striking a white mother and her infant, and another who threw water on a picketing white girl were also arrested. The gang made a practice of singling out the white supporters for special treatment. White participants in the sit-ins — men, women, girls, and boys — were spat upon, threatened, and cursed in the vilest manner, slapped and slugged, shoved off the sidewalk, sprayed with foul-smelling chemicals, and doused with carbonated drinks.

Finally, the Full Citizenship Council resorted to what I believe is the ultimate weapon in lunch counter situations. On July 5, it launched an economic withdrawal — a continuing "Stay Away From Downtown Movement" which called for Negroes and their white supporters to stay away from the downtown shopping area entirely until conditions improved for all.

As a result, on July 18 four "dime stores" and one drugstore began serving Negroes at their lunch counters. At this writing, those five downtown businesses, as well as five establishments outside the downtown area, have been serving all customers at their lunch counters for several weeks without incident. The two remaining drugstores and all three department stores still refuse to open their lunch counters, but it is hoped that they too soon will join in serving all customers without discrimination. Chattanooga's stores desegregated their lunch counters following Knoxville's successful trial.

Although I had been opposed to sit-ins in Knoxville from the time they first were mentioned, on June 9 I joined the Negroes sitting at lunch counters. The merchants' failure to keep their promise of slack-hour service had convinced me of the need for such action, despite my previous opposition and my conviction that negotiations would better serve the Knoxville situation.

One of the fascinating things in all that happened was the reaction of individuals — especially Unitarians — who were called upon to help. We found that, regardless of how much talking a person had done beforehand, when it came to whether he would act, each individual had a level beyond which he would not go. Some persons would talk with friends in support of the sit-ins; some would cease to trade with stores which discriminated; some would cancel charge accounts. Some would sit and eat lunch while Negroes were at the counters; others would sit silently with the Negroes in support of their cause; and still others would go so far as to carry signs along with Negroes in open picketing. As we moved progressively up this scale of service, there was a decided drop in the number of white persons who were willing to participate.

In this process, I recall one incident which I feel bespeaks a profound truth. A member of our church, a white university professor, had told us that he would sit at lunch counters in support of the Negroes. When someone mentioned that a number of people were not in sympathy with the attempts to gain equal service through peaceful demonstrations, the professor replied that he, himself, was not sure what he believed about this. When someone said, "But we understood you to say that you *would* sit," he answered, "You are right. That's exactly why I am going down there to support those people. I want to find out what I *really* believe!" I think this man's observation gives tremendous insight into the age-old difference between what we say we believe and what we actually believe.

Recently three prevalent misconceptions held by persons outside the South about southern racial problems have come to my attention.

First is the erroneous assumption that every community is the same when it comes to solving the problems of

racial discrimination. Every community is different; individual situations vary in their complexities and nuances; and it is not an easy task to determine the right thing to do at the right time in the right place. I would not presume, for example, to tell anyone in Charlotte, North Carolina, what steps that city should take at any particular time to solve a given racial problem. I think I know the situation in Knoxville fairly well, but I do not know the intricacies of conditions in Charlotte.

The second misconception is the tendency of many non-southerners to lump all white southerners togethers as a group that thinks alike, acts alike, and hates alike. It is evident from the Knoxville story that a sizeable number of white persons in the South are working as best they can to eliminate racial discrimination — and an even larger number readily will go along with change if given the proper opportunity.

The third misconception concerns the recent talk about Negro leadership passing from adults to young people and from older organizations to new leaders. There is some truth in such statements, especially when applied to certain situations. But from my observation, it has become apparent that both youth and adults are needed to eliminate discrimination. If either tries to go it alone, the over-all cause will suffer. Negro leadership has not passed to college students. What I believe *has* happened is that college students have shown themselves to be capable, willing, effective partners in a co-operative endeavor to achieve the rights they know are theirs.

Negroes today are a people who have seen a great light, who are moving spiritually and physically with courage and with confidence. And what about the white person — the white southerner, the northerner, the westerner? What about Unitarians — who talk of freedom in their religion? Here are the simple words of Alan Paton: "To stand up for the freedom of others is one of the marks of those who are free, just as to fail to do so is the mark of those who are ready to be enslaved."

THINKING BIG FOR AFRICA

Proposals for liberal religious involvement

by Jack Mendelsohn, Jr.

The Rev. Jack Mendelsohn, Jr., minister of the Arlington Street Church, Boston, spent eight weeks in Africa last summer. This is his second Register *article resulting from his trip.*

The spectacle of millions of Africans being transformed by a kind of waking magic from primitive tribesmen to militant members of modern society emphasizes Cecil Rhodes's prophetic text: "In Africa think big." In last month's *Register,* I wrote of the paradox that our admirable principles against evangelical missions have left us appallingly isolated from the human beings of Africa. I promised to spell out proposals for a deeper involvement in African life that would not violate our principled objections to missionary evangelism. What follows should be viewed as a set of typical examples; it is by no means an exhaustive catalogue of possibilities.

Lagos, Nigeria — On a corner of narrow, crowded Bankole Street stands the tiny building of the Unitarian Brotherhood Church of Lagos, founded in 1918 by Nigerians who had read some British Unitarian literature. The congregation is small, but sturdy and solvent. Its members are representatives of a swiftly growing group of educated, urbanized Nigerians who respond favorably to modern liberal religious ideas and practices. Until recently, the very existence of this group was unknown in the United States. Then, about a year ago, a Winchester, Massachusetts, Unitarian, C. R. Grindle, who is employed by the Mobil Oil Company in Lagos, discovered the congregation and became its first active white member. On Sunday, June 26, I became the first American minister to speak from the Lagos pulpit. Mr. Grindle has now inspired the Winchester Unitarian Church to establish a fraternal relationship with the Lagos congregation. As an early result, the Rev. Robert Storer of Winchester has collected and sent $150 to be used for special purposes by Lagos Unitarians.

What are some of the practical measures which might be taken to strengthen our ties with present and potential religious liberals in Nigeria?

1. Sending pamphlets, books, religious education texts, youth manuals, and churchmanship kits so that they may be studied and evaluated by Lagos Unitarian leaders.

2. Undertaking the translation into Yoruba and Ibo (two leading Nigerian languages) of selected Unitarian and Universalist literature and worship materials.

3. Maintaining for an experimental year in Nigeria a qualified representative of the Unitarian Universalist Association — to establish liaison with the Lagos church,

with the rising liberal Moslem movement, with the two great universities at Ibadan and Enugu, and with numerous liberal religious activities that are stirring throughout the country.

4. Providing scholarships for a selected group of Nigerian young people to undertake special study at our theological schools as training for liberal religious leadership.

Northern Rhodesia — At the heart of the copper belt, with its concentration of thirty thousand whites and three hundred thousand Africans, stands the Mindolo Ecumenical Center, a parklike area of one hundred acres. Since 1958, with the encouragement and support of the World Council of Churches, the Mindolo Ecumenical Foundation has been experimenting with a new set of "missionary" principles and programs. Training for leadership, research, consultation, and conference: these are the keystones of the project, now headed by an ebullient Australian Congregationalist, Peter Mathews.

The depths to which the program penetrates African life and touches emerging African leadership stamps the Mindolo center as one of the most exciting and revolutionary religious developments in Africa. Sponsorship is avowedly Christian, but it is thoroughly nondenominational and nonsectarian in spirit.

Mr. Mathews would welcome Unitarian and Universalist support and participation. He is eager to attract qualified specialists for teaching, research, and administration, but he is dependent on outside assistance to finance such additions to the staff.

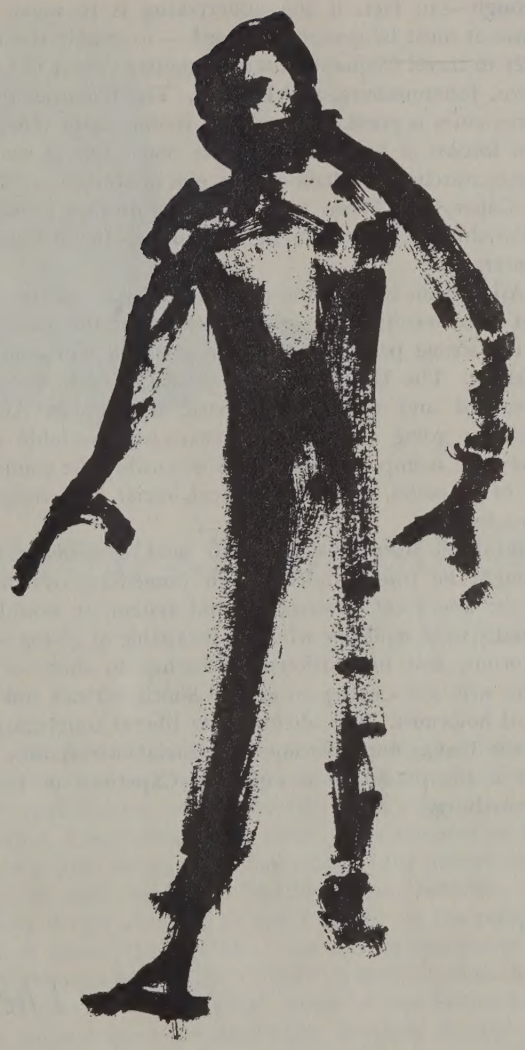
Here, it seems to me, is an extraordinary opportunity for us to become partners in a Christian enterprise in Africa — an enterprise that has won African respect and is a dynamic "deeds rather than creeds" effort. We should see that some of the best technically qualified Unitarians and Universalists have an opportunity to represent us at Mindolo and to convey to us a deepening understanding of the social forces at work in Africa.

The Union of South Africa — Nowhere is the white dilemma in Africa more forcefully or tragically evident than here. "Mayibuye Afrika — Let Africa Return" is the key to the future. But what future? Must it be one of inexorable bloodshed and chaos?

We have an opportunity to associate ourselves with South Africa's future and to lend a dedicated hand to its extrication from disaster.

It was the departing English Unitarian minister, the Rev. Magnus Ratter, who first raised with me the possibility of sending an American minister to Capetown's ninety-year-old Unitarian congregation. He is convinced that the time is ripe for such a move, and he has so advised the Capetown group.

In discussions with the parishioners, it became apparent to me that they are most receptive to an American and are eager to try the characteristic techniques and approaches of American liberal churches. In conversations with leading Capetown political and racial liberals,



I was convinced that they too would welcome an American liberal clergyman. In London, at the headquarters of the British Unitarian Association, it was evident that our British colleagues are prepared to see the primary overseas relationship of the Capetown congregation move from England to America.

At the request of Dr. Dana McLean Greeley, president of the American Unitarian Association, and the Rev. Edward Cahill, director of the Department of World Churches, I have submitted a memorandum to the American Unitarian Association Board of Directors asking that we assume financial responsibility for selecting and sending an American or Canadian minister to South Africa.

From the beginning, this minister should be responsible for the new fellowship in Johannesburg as well as for the church in Capetown. He should also meet with the existing small group of Unitarians in Durban — a highly cosmopolitan city and an ideal location for liberal church extension. Our initial subsidy should be generous

enough — in fact, if the undertaking is to make any sense, it must be generous enough — to enable the minister to travel frequently on a triangular circuit of Capetown, Johannesburg, and Durban. The potential in all three cities is great. It would be foolhardy to skimp. I can foresee at an early time the possibility of two or three churches in Johannesburg, one in Durban, and two in Capetown. There is already an informal suburban fellowship in Capetown in addition to the downtown church.

Aside from money, the most crucial part of this project is the minister. No matter how ample the financing, if the wrong person is sent, the program will come to nothing. The Union of South Africa is both the most advanced and the most barbaric country in Africa. Without going into detail (generously available elsewhere), it is impossible to describe sensibly the complexity of its social, cultural, political, racial, and religious situation.

While it would be tragic to send a minister who thought he could undertake an immediate overthrow of the *apartheid* government and system, it would be equally so to send one who was incapable of giving wise, vigorous, and inspirational leadership to those of all races who are seeking an end to South Africa's trek toward holocaust. It is obvious that liberal congregations in the Union must become multiracial, which they are not at the present time either in Capetown or in Johannesburg.

Here at Home — Again, I would stress that the suggestions above could be multiplied many times. Our opportunities in Africa are virtually inexhaustible. The extent of our involvement will depend on our vitality and will. Little or nothing can be done unless we are prepared to increase substantially our support of the United Unitarian Appeal, the Unitarian Service Committee, and the Unitarian Development Fund (and, after May, 1961, their merged counterparts).

The changes sweeping across Africa have left us far behind and, except for the admirable Unitarian Service Committee project at Awo Omamma in eastern Nigeria, virtually without contact. At the same time, the fact that we are not interested in evangelism as such gives us a remarkable opportunity in the new Africa.

With ever-increasing numbers of African students coming to the United States and Canada for study, we have unprecedented chances to meet and know them, in our liberal churches and homes, and to enrich their experiences among us. In the process we will discover not only how much might be done in Africa under our auspices, but also how much stimulation such an involvement might bring us.

Some aspects of Cecil Rhodes's heritage in Africa are far from inspiring, but at least in one respect his insights deserve our attention. "In Africa think big." Since we have thought practically nothing at all about what we might be doing in Africa, almost anything we do from this time on will be "big" by comparison.

The Cathedral

Roofless it is! Yet we may see its dome,
Inlaid with stars and countless glowing specks
And flecked with phantom traceries of light.
Floorless it is! Yet we may stand on soil
In sound security and contemplate
Its miracle we vainly would describe.
Soundless it is! Yet from its depths may rise
Andantes and crescendos that convey,
Like organ tones, the inexpressible.

Perhaps some day we shall at last have earned
Surcease of care that stems from self-concern.
Then shall we knowingly be worshippers
In the cathedral that was never raised,
But everlastingly is being built!

HENRY R. VANDERBYLL

HAJOM KISSOR SINGH

A great leader

Mary Lawrance, Helen Kyhl, and Evelyn Buell, who prepared this article for the Register, *constitute the Committee of the Associate Alliance of Southern California and Arizona. The committee issues the bulletin,* Friends of Margaret Barr, *to promote interest in the Khasi Unitarians.*

In the province of Assam in northeast India, lives the Khasi tribe, in small towns and villages scattered widely over rugged terrain where, even today, but few roads have been built and education has reached only the important communities. One hundred thirty-five years ago, the Khasis were unbelievably primitive: they were animists, illiterate, ignorant of world culture, disease-ridden, and intimidated by tigers and elephants roaming in their jungle land; they had no written language, no art, and no handcrafts. To that remote spot, inaccessible in the long monsoon season, went a band of hardy Welsh Presbyterian missionaries, shortly before Hajom Kissor Singh was born, to open schools and to prepare a written language for the Khasi tongue. Central in their work was the conversion of the natives to Christianity, the kind that offered the fear of hell in place of the Khasi fear of demons.

The elder Singh was a Khasi sergeant of police in the town of Jowai, an indication that his education had advanced beyond the average. The son, Hajom Kissor, attended the only school, that of the missionaries, where he became a convert to Calvinism at the age of fifteen. He was a questioning member, however, for their theology offended his idea of a loving God. He started work as a surveyor and rose rapidly until, by the time he was twenty-two, he held a responsible government position and supported his mother, brother, and wife.

Hajom Kissor Singh used every spare moment to retire to a quiet sanctuary he had made in the neighboring wood to read the Bible. Intelligent and reflective, he became deeply attached to and inspired by the personality of Jesus. How different was the interpretation of his Welsh teachers! They claimed to have all authority, yet he had to doubt. Then, when he was twenty-five, from an unexpected source came the help he needed to clarify his thinking.

In about 1885 a "Brahmo" friend lent the young Singh a copy of Channing's writings, which he had received from a Unitarian minister, the Reverend Charles H. A. Dall, of Calcutta. Since 1855, Mr. Dall had represented the American Unitarian Association with great effect by sending freely to a long list of correspondents many hundreds of tracts and writings of American Unitarians. It was in the last year of his life that Mr. Dall made his most permanent and vital contribution to Unitarianism — through his contact with Mr. Singh. The two never met, but in the year of their fellowship by correspondence, the doubting Khasi relied on his American spiritual comforter to guide him to a satisfying personal religion. Mr. Singh wrote:

> *"July 29, 1886. I am very sorry to record here, as a memorial for the future, the death of the Rev. Dall, my dear Teacher, Benefactor, and Helper. He probably died on the 18th July, 1886. When I was pondering the subject of Trinitarianism, I was utterly in the dark concerning the nature of God*

and Jesus. Now, for something more than a year I have been writing to Mr. Dall and he has helped me by letters and books and I confess that I have got much light from him. I had great hopes of spreading Unitarianism, the religion of Jesus, in the Khasi Hills, but now that my helper has died, to do this alone will be very difficult. . . . I hope by the power of God to increase in love for and faith in God, even though He has taken away my friend."

Mr. Singh continued his reading and struggle alone until, in the next year, he was able to write in his *Journal of Religious Thoughts* this triumphant conclusion:

"The Unitarian religion is a monotheistic religion. It teaches that there is only one God over all and that God is our Parent. [The Khasi word literally means 'mother-father.'] It teaches that we should love God and man, that we are all brothers, that God reveals His glory and teaches us through saintly human beings and by His own creation. Unitarianism teaches that the soul of man is immortal. . . . We believe that the life of Jesus is the best of all in revealing the tasks of men in the world, and therefore we must take an example from him and follow him to the best of our ability."

Mr. Singh faced difficulties, not the least of which was his work for the government as surveyor and later as head clerk in the deputy commissioner's office, which reduced his available time. He constantly had to refute the arguments of his Calvinist teachers, who assailed him as one who had gone astray. There was no money for supplies. And, chief of all, no liberal counselor had gone to Calcutta to take Mr. Dall's place. But there was a factor greatly in his favor: the message within him, burning to be shared, had the advantage of simplicity; the Asiatic mind — whether cultured or, as with the Khasis, emerging from primitive animism — finds the doctrine of one God congenial.

Mr. Singh started by talking to neighbors gathered in his home on Sunday afternoons for religious inquiry and worship. In 1887, the first church was organized in his Jowai home; after that a lay school was opened on his hilltop grounds.

As villagers in distant places formed churches, Mr. Singh was faced with problems of leadership. First, he saw that where he could not be present, he must provide a substitute — someone or something that would teach and inspire. He decided to prepare a book with carefully chosen material, arranged suitably to teach the groups and to lead them to worship. Then he had to train readers to be leaders; this second problem was greater than we might imagine, for the only literate Khasis were Calvinist-taught. Mr. Singh brought his genius and his broad background of study to bear on the problems and, spurred by his dedication, produced a balanced guidebook of hymns, prayers, and readings for the lay leaders to take to remote congregations.

"In the Khasi Hills at present," Mr. Singh wrote when he was first aware of the Unitarian faith, "there is not yet anyone, I think, who knows of this religion of the living God." He could not know that elsewhere at the same time two other Khasi men, each independent of the other, were having an experience like his own: that of emerging from animism, through Calvinism, into a Unitarian position, and each establishing a Unitarian group in an isolated village. The two had procured Unitarian books from Mr. Dall. They and their groups were early to receive friendly visits from Mr. Singh and continued fellowship until they were numbered among the total group of churches.

From the start, Mr. Singh was in communication with Unitarians overseas. The books he studied came from both sides of the Atlantic: James Freeman Clarke's *Ten Great Religions* as well as Channing's works from America, and *The Seat of Authority in Religion* by Martineau from England, to name a few. Hymnals from both countries were sources of the many hymns he translated for his book.

Regarding the British contribution to the advance of Mr. Singh's work, we have little information. Its assistance was of two kinds: grants sent until 1908 and, on three occasions, visits from Unitarian ministers.

American interest and co-operation began in 1885 when Mr. Dall sent to Mr. Singh books and tracts among which was a bulletin, *The Unitarian*. A year later, upon the news of Mr. Dall's death, the disconsolate Mr. Singh wrote to the editor of the bulletin, the Reverend Dr. Jabez T. Sunderland, of Ann Arbor, Michigan. Dr. Sunderland became for his Khasi brother a guide, philosopher, and friend. He sent books, tracts, and letters of faith that the enterprise in the hills was good. When the compilation of the Khasi book of worship was completed, Dr. Sunderland undertook the complicated task of supervising in America its printing in the Khasi language, having it bound, and shipping it back to India. Furthermore, Dr. Sunderland obtained gifts of money for the printing from the National Alliance of Unitarian and Other Liberal Christian Women and from other agencies. As the years passed, the alliance continued to send money, which was used to pay a stipend to those who could read the book for illiterate groups.

Dr. Sunderland went to India in 1895 and among other assignments, visited the Khasi Hills as an agent of the British association. His report referred to the work

"done in the Khasi Hills of northeast India by Mr. H. K. Singh and his helpers, a group of native helpers who, by their almost unaided efforts, have established and developed six or eight active, earnest Unitarian churches, several outside preaching stations, four or five Sunday schools, three or four day schools, thus carrying education, light, hope, new moral power, and a new religious uplift into more than a dozen villages.

"I was never more impressed with any religious movement than with this in the Khasi Hills as I visited it, and talked and prayed with its people in their simple but kindly and loving homes. Everywhere I saw evidence of earnestness, sincerity, consecration and warm attachment to the religious faith which the people felt had done so much good for them. It was my privilege to visit the Hills and spend two weeks going about with Mr. Singh among the villages, preaching, meeting with his Sunday schools, holding religious services in the homes, forming acquaintances with the people, attending a conference of all the societies, aiding in the formation of a Union.

"The whole movement is unique in the fact that it has sprung from the soil, there having been no American or other Western missionary located on the field at any time. . . . It was American Unitarian literature finding its way to that faraway region that planted the seed of the liberal faith in the soul of Mr. Singh; and it was sympathy and encouragement and some slight financial aid received from America, followed later by small amounts of help from England, that enabled him and his helpers to achieve the really wonderful results which we see."

The biography of Hajom Kissor Singh is the story of the Khasi and Jaintia Hills Unitarian Union which he built. He devoted all his spare time, every ounce of his spare strength, and every rupee he could afford from his limited salary to the work he so deeply loved. He had the power of leadership; he said, "Follow me," never "Go thou." If there were a trek to encourage a weak congregation in a distant village, Mr. Singh was the leader of the party, walking all the way over rugged paths, taking with him as many persons as possible to form a singing group. Up to the last week of his life it was not uncommon for him to walk ten, fifteen, or twenty miles on Sunday, and conduct two or even three religious services. During all those years this man who never had been ordained formally baptized children, performed marriages, buried the dead, instructed the old and young in the faith, advised those in trouble, comforted the sorrowing, encouraged the faint-hearted, doctored the sick, and communicated his own enthusiasm to all his churches. His was also the task of keeping in touch with his overseas correspondents and watching over the meager finances of the union. Christians of other persuasions made his way difficult, even to the extent of burning down the church building in Jowai, and tragedies within his family brought him great sorrow.

In appearance Kissor Singh was a typical Khasi, short with square features and pleasing mein. He was beloved, not only by his hundreds of parishioners, but by many non-Christians who had profited by his constructive policies. Three of his dozen churches were in towns where a few evidences of culture and education could be seen. The others were so remote that his work among them was the beginning of their enlightenment. Thus his death in 1923 was a great loss. No Khasi of like stature has risen to take his place, but the book he left behind remains a guide. The Reverend Margaret Barr bears witness that without it "I am confident the work would have lapsed after his death. With the type of leaders available in the remote villages, it is an inestimable blessing that the people have beautiful thoughts finely expressed."

The book of worship was a truly great achievement, providing for nearly every occasion. For children there was a catechism of one hundred two questions and answers, and graces for before and after meals. That the adult service should be well ordered, Singh arranged liturgies, some adapted from those he found in American and English hymnbooks. He devoted sections to responses and prayers and selected forty-three readings, averaging a page each, from the scriptures of the world, with "one long passage from Emerson." Of the two hundred thirty-eight hymns, seventy-four were his own compositions, all set to a great variety of meters, for the Khasis loved to sing and had learned many tunes from their Welsh teachers. Every page reflects that spiritual man, as does the hymn of his own composition translated here:

"How great is the joy, pleasure, and peace,
To know that, poor though we are,
We are children of God, the Creator.
What honor and state can compare,
What gift can equal the fact
That we are His children!
With what care shall we strive to do righteously
The commands of our Father;
How deep our shame if we do wrong!
O Father, help! Lead us to do right
That we may love and pray to Thee
Without end, everlasting."

His efforts have produced enduring results. The congregations in the Khasi Hills have increased to fourteen, and their numbers are computed to be nearly two thousand. The Khasi and Jaintia Hills Unitarian Union continues to meet annually. Greetings from America no longer are extended to it, although the American Unitarian Association sends a yearly contribution for the fifteen Unitarian churches in India (the one not in the Khasi Hills is in Madras, a thousand miles south).

After the death of Mr. Singh, it was to the British Unitarians that the Khasis turned for help. How the Rev. Magnus Ratter served them for many months in 1930 and publicized their history in a pamphlet from which this account is largely drawn; and how the Reverend Margaret Barr has lived and labored among them since 1936 is another romance of religious history in the Khasi Hills.

Editorials

Opinions expressed are those of individual editorial writers

All-us in Wonderland

Little, if anything, emerges from the presidential campaign more clearly than this: the American people seem more preoccupied with appearances than with realities.

How we look, how we sound, whether people like us, whether they believe us strong and virtuous — these are deemed important. What we are, what we believe, whether we act with integrity, whether our strength and our virtue are real — these are not to trouble us.

Few issues stirred as much argument as the charge by Senator Kennedy that American "prestige" was at low ebb. Vice-President Nixon, of course, denied the charge and accused Kennedy of reducing our prestige by such remarks. At last, President Eisenhower accused the Senator of having "cruelly distorted the image of America" abroad. Yet none of the three seemed concerned with what in the American character and behavior might be involved in our "image." It was enough that we didn't, or did, look good.

At one point in the campaign, the notorious U-2 spy plane incident became an issue briefly. Kennedy thought the United States might have expressed regrets to Russia. Nixon castigated the thought, and defended our behavior. But it soon became apparent that both were more interested in how we appeared to the rest of the world than in whether the United States was right or wrong.

The "great debates" — which were neither great nor debates — provided further examples of our national preoccupation with appearances. Much of the comment on the nominees after their television presentations centered on how they looked. The Vice-President looked strained, even ill, in the first debate; there was a national cluck-clucking until it was explained that makeup and lighting had been deficient. In another debate, Kennedy lost in favor because Nixon looked good (like a candidate should) and the Senator looked nervous. Neither the press nor the viewers at home, it seemed, were nearly as interested in the issues as in the image.

The importance of the image, and the effectiveness of regulating it, were so widely accepted that we were treated in the press to accounts of what one of the candidates planned to do to appear "sincere." It was assumed that even though we knew his tactics, we should believe him sincere if he executed them ably.

Until late in the campaign, at least, nothing had occurred to alter the American public's concern with appearances. The nominees went on "projecting images" and voters, as though choosing a favorite movie star, went on trying to determine which image was the more attractive. Never had America lived such a fantasy.

No matter which white rabbit wins, we all seem quite ready to follow him down the rabbit hole to Wonderland. But we go forewarned. We're late, we're late, we're late.

A step away from conformity

A little-noted court decision in New York state promised to become a major issue in United States education after school authorities in New York City announced they would abide by it.

The decision, in effect, gave parents the right to see their children's "confidential" school records — including intelligence quotients, test scores, and even comments of counselors and psychologists.

Whether the ruling can help raise a legal issue in other states remains to be seen, but the question whether parents should have access to such records undoubtedly will be argued anew throughout the land.

Most school authorities have kept such records closed. They have believed that while teachers are trained to interpret and use such data, parents are not and may be expected to use them foolishly or harmfully.

As one who doubts that teachers are infallible and that all parents in 1960 are too ignorant and foolish to be trusted with information about their children, I welcome the ruling. And as one who believes he sees an increasing tendency among educators to commandeer the child, I hope the ruling may lead toward a renewed participation of parents in planning their children's education.

One way out of conformity is to back out.

VICTOR BOVEE

Open Forum *(Continued)*

"What disturbed the Unitarian Church in this very city two years ago?" — SHERMAN D. WAKEFIELD, *New York, N. Y.*

To the Register: . . . Lincoln would in all probability never have reached Washington alive had it not been for two patriotic and prominent contemporary Unitarians.

The Rev. Dr. Frederick R. Griffin of the First Unitarian Church of Philadelphia called attention to this is his church calendar for the seventieth anniversary of this event in February, 1931, saying:

"Prior to the first inauguration of Lincoln in 1861, Mr. Samuel M. Felton, at that time president of what is now the Pennsylvania Railroad, heard rumors that an attempt would be made to assassinate Lincoln on his journey to Washington. Mr. Felton employed detectives, arranged special trains, and had telegraph wires cut so that information of Lincoln's movements could not be sent out from railroad centers.

"Mr. Enoch Lewis, also a member of the First Unitarian Church of Philadelphia [who is commemorated by a memorial window there] aided in safeguarding Lincoln's life by changing the route of trains and by personally conducting Lincoln, delivering him to the Unitarian Henry A. Willard, then proprietor of Willard's Hotel in Washington.

"It is surely a matter of significance to us that two members of our church successfully thwarted the designs of evil men and saved Lincoln for the Union. The lesson is obvious: we who are spiritual descendants of such members should be wakeful to safeguard the men, the movements, and the institutions which are essential to our national welfare."

As a Unitarian in the fourth generation and as a life member of the American Unitarian Association, may I respectfully suggest the advisability of every Unitarian church commemorating this event on its centenary — or on the Sunday nearest to it, February 19, 1961? . . . I remain one who has been reading your publication for sixty years. — CHARLES LYON CHANDLER, *Swarthmore, Pa.*

To the Register: I can read your *Register* here in Japan, and could learn many things. On February issue, we could find an essay about Lincoln. He was and is loved by all people. He has such power, we can not easily explain the reason. Anyway I was glad to find an article.

I am a Buddhist as common Japanese are, and we do not go to the temple frequently. I go to the Christian Church sometimes. But I think I am a Buddhist. As your members teach, the name of our faith is not so important.

I hope you could show a principle — that is "the equality of religions," the old Indian thought; we must learn this now, again. . . . — EIJI OZAWA, *Numazu-shi, Shizuoka, Japan.*

MUSICIAN DISTRESSED: BEST CHURCH MUSIC IS LINKED TO HER OUTMODED THEOLOGIES

To the Register: One aspect of Unitarianism troubles me greatly and that is the state of music as I have found it to be used, or not used, in the services of worship. Perhaps I have no right to be disturbed because one may or may not believe what he chooses here and so may accept or reject at will, and yet I am constantly troubled by a great lack.

Either the churches which I have attended play down music until it becomes only an incidental prelude or violin solo; or the standard church repertory is retained with all the orthodox theological connotations which seem to be greatly at odds with the magnificent sermons Unitarians have come to expect from their ministers. In the first category are the churches which recognize that orthodox sacred music is at odds, and so de-emphasize it; in the second are those who ignore the meaning of what they hear and continue to feature great church music.

What is the church musician to do when his theological growth makes him become a Unitarian intellectually, but when he finds his greatest religious joy in music of very fundamental theological concepts? All my musical training has been taken in the standard repertory of sacred music, the best schools of which teach an increasingly "high church" type of service. This music I love — as music. Yet I cannot quite take "Ave Verum" and "Monster Atheist" in a Unitarian service anymore. And the master Bach, with his distinctly medieval theology, falls inconsistently on my brain, that is if I can understand what the choir is saying.

How is one supposed to adjust? Does one say: "Here is greatness, so it has a place in the service for its intrinsic merits alone?" Is it too much to request, then, that the bulletin for the morning contain some editorial comment about the quaint theology contained in the anthem for the morning? . . . — ROSA B. LEWIS, *Philadelphia, Pa.*

TWO STATEMENTS BY DR. GREELEY SEEM TOO SWEEPING TO REGISTER READER

To the Register: On page 37 of the [Mid-Summer] *Register,* Dr. Dana McLean Greeley is quoted as saying [that] "The only answer to communism is a democratic society . . ." and further on, "genuine religion — belief in God . . . must be the ultimate answer to all tyranny and oppression and superstition." Is he implying that democracy is conditional on belief in God and that an atheist or agnostic cannot, at the same time, be a democrat? This seems to be a sweeping statement not justified by facts. His second implication seems to be that belief in God is a remedy for tyranny, oppression, and superstition. Surely any student of religious history will quote innumerable examples where a belief in God was *the cause* of tyranny, oppression, and superstition. Dr. Greeley should make it clear whether he purports to speak for Unitarians as a whole. — MRS. DOUGLAS RUTHERFORD, *Toronto, Ont., Canada.*

(Continued on page 14)

Open Forum *(Continued)*

UNITARIANS REQUIRE ROOM TO DIFFER IN POLITICS AS WELL AS THEOLOGY

To the Register: Unitarianism is a liberal religion, we say. . . But the use of the word *liberal* is subject to personal interpretation.

Are we . . . really . . . liberals? . . . My . . . answer . . . is yes, so long as we say we are a *liberal religion.* But it stops right there.

We make no religious creeds, but . . . we hesitate not one second to plunge into political creeds, social creeds, and foreign relations creeds. Take a look, for example, at the resolutions adopted at the 1960 meeting of the American Unitarian Association. . . . Of these nine resolutions, which now have "official" Unitarian endorsement, my own fellowship rejected three, exactly one-third. These three were "Repeal of Loyalty Oaths for Student Loans," "Recognition of the People's Republic of China," and "Boycotts and Sit-Ins." . . .

What has happened here is simply this: my religious creed as a Unitarian is my own, but my political creed belongs to somebody else. They outvoted me, and therefore they are right.

What is the danger? It is double. First, it puts the name *Unitarian* on a code unrelated to religion and with which many Unitarians are in no slight bit of accord. Second, it strips me of my liberty to differ with a premise held by a voting majority. Is this indeed "liberal"? . . .

There must be room for honest difference of opinion in politics as in theology. This is what *liberal* means.

There are two or three things we can do, and following our own resolution about "Separation of Church and State" might be one of them. It would seem more liberal, to me at least, if the AUA would abandon its push of "ten resolutions" every year . . . And last, if I understand the Unitarian Fellowship for Social Justice properly, any lobbying they do should be liberated from the name *Unitarian.* Let them call themselves the "Fellowship for Social Justice" . . .

Liberals left and liberals right — we have them in plenty. But Unitarianism will have lost its religion when either group claims sole possession of the key that can open the door to the good, the true, and the beautiful. — ROBERT W. BARNES, *Panama City, Fla.*

To the Register: Knowing that recognition of a foreign government does not imply approval of its form and policies, why did not the recent [annual] meeting of the American Unitarian Association add qualifications to its advocacy of establishing diplomatic relations with the Chinese despots? Why wasn't recognition conditional on the release of American pilots, clergymen, and prisoners of the Korean War? — JOSEPH R. LEBO, *New York, N. Y.*

COMRADESHIP, EVEN THOUGH WE SUSPECT OTHER FELLOW IS A LITTLE BIT QUEER

To the Register: During a recent period of convalescence, I found time to read and reread most of the articles which appeared in the *Register* for the two years just passed.

At first the great divisive tendencies seemed to stand out. We have people to whom God is obsolete and to whom theism is superstition, a relic of our past dark ages. Others have pity only for those who do not know Christ (not merely Jesus the man, but Christ, the symbol of God) and are thus hopelessly wandering toward despair. Of course there exists a wide spectrum of positions in between these rather two striking attitudes.

But, perhaps, it is well that the proponent of each "particularism" states his feelings with the utmost, often brutal, candor. Only thus can we realistically discover what manner of men are these so strangely joined in fellowship. Because this is our "faith" — that we can honor, respect, and sympathize with those of very diverse and contradictory beliefs, who hold views so divergent that they cannot be integrated or compromised. We can happily be joined in comradeship even if sometimes we suspect the other fellow is a little bit queer.

Thus I do not really care that we should have a common "faith" sufficiently analagous to Catholicism, Protestantism, and Judaism that [it] can "take its place beside the Big Three religious groups on this continent." While we all have great respect for the better ideas in all religions, I do not feel that Unitarianism and therefore Unitarian-Universalism is a synthesis, accepted by all Unitarian-Universalists as the best of many faiths. . . .

I have great respect for and sympathy with Donald S. Harrington and hope that he, and those who agree with him [Mid-Summer *Register*], will continue to build up a faith in God which will satisfy them. But I think this will continue to be a particularistic faith . . . I hope that . . . we can all remain together in the fellowship of those whose love for each other is stronger than the divisive force of divergent theological concepts. . . . — LANNES E. DAVIS, *Davis, Calif.*

To the Register: Congratulations to the reader who wrote that the *Register* appears so "left of center" to him that he does not enjoy reading it. Recently, a fellow member said to me: "The *Register* is so highbrow that I can't understand most of the articles. What I can read without a dictionary is too radical. So I just glance at the organization news and then throw it out." He is an Ivy League graduate.

I told him about *The Unitarian Christian,* which is much more temperate and understandable. When anybody asks me about Unitarianism, I give [him] *The Unitarian Christian,* rather than the *Register,* which would antagonize many prospective members at first sight. I hope that our joining with the Universalists may have a mellowing influence. — (NAME WITHHELD BY REQUEST.)

To the Register: The sermon by Deane Starr in the Mid-Summer *Register* was beautifully written. This man is a literary master! — REV. HUGH WESTON, *Marblehead, Mass.*

Open Forum *(Continued)*

STOP INADVERTENTLY AT TRENTON? SOME UNITARIANS STEER FOR THE SAHARA DESERT

To the Register: Three cheers for G. M. Smith ("As Far as Trenton," May *Register*)! It is gratifying to know that there is someone in the Unitarian church (although only a lay member) who wants to practice what we preach.

Mr. Smith would be rudely shocked, however, were he to hitch-hike from Trenton to the Western Unitarian Conference . . . . our troubles here derive not from persons who set out for Key West and stop at Trenton, unable to recognize the difference, but from persons who deliberately set a course for the Sahara Desert.

High-ranking officials of the church in this region would deny that the purpose of a church is to "promote or foster the spiritual growth and development of the members." Indeed, the word *spiritual* is rather generally shunned; we are told that the purposes of the church are anything but spiritual. The organization men frown upon ministers who offer spiritual guidance, on the ground that such a minister might attract into the church members more interested in hearing the sermon than in building the organization.

Although there may be oases in the area, and we are trying to develop a small one here, in my opinion the Sahara Conference generally does not provide a fertile soil in which to nurture the spiritual growth of its members, and is therefore failing the cause of liberal religion. — LEWIS C. GREEN, *St. Louis, Mo.*

To the Register: Several correspondents discover no meaning in the term *spiritual growth* and find it easier to write the *Register* than to consult the dictionary. It is pathetic that one who boasts a Ph.D. in psychology is among this number.

The unabridged 1955 *Webster's International* offers nine meanings for *spiritual;* the older *Century,* four. . . . One meaning . . . suggested by Webster is "pertaining to the intellectual and higher endowments of the mind; mental; intellectual; also, highly refined in thought and feeling." *Spiritual growth* may then mean the changed pattern of behavior accompanying the development of these endowments.

Negatively, consider some antonyms of *spiritual:* physical, wordly, beastly, mechanical. A spiritual personality is the negation in many respects of the authoritarian personality.

Positively, at their best, the characteristic human relationships are spiritual: spouse with spouse; parent-child; sibling-sibling; friend-friend; teacher-pupil; pastor-parishioner; physician-patient; and many others. A spiritual person is one who is learning to recognize this potential quality in relationships and to actualize it. — ELMO A. ROBINSON, *Los Alamos, N.M.*

'EVEN NONCONFORMISTS ARE GRATEFUL FOR ECONOMIC REFORMS' OF CASTRO

To the Register: What Max D. Gaebler writes [June *Register*] about the "utter inability of Castro and his colleagues to build responsibly the better life for their people" is so woefully inaccurate and misleading that it sounds like a statement from a Martian . . . who has never seen Cuba.

I would suggest [that] the minister of the First Unitarian Society of Madison, Wisconsin, get off his ivory tower and come down to Havana where I can personally take him to see how the Cuban crowds feel about Castro and the things that are being done for the vast majority of our underprivileged people.

Is it that Americans are so misinformed that they do not know in Madison, Wisconsin, that even non-conformists like me are grateful for the economic reforms via industrialization that Castro and his men are doing? Is it possible that all the news Americans get are distorted in such a way that they do not know Cuba is at last free of vice, corruption, nepotism, and extortion? Don't Americans know we have the most efficient government we ever had and our bearded rebels are getting to be so "wise" and "mature" that non-conformists like me are afraid Cuba will soon become another monstrous U.S.A. with IBM brains and organization men who need posters reminding them to think?

For heaven's sake, Mr. Gaebler, come down to Havana quickly and have a talk with me before the last "irresponsible" rebel disappears from this tropical island and you have nobody left to argue with down here. . . . — MARIO J. GONZALEZ, *Havana, Cuba.*

READER EXPLAINS WHY HE COULD NOT VOTE FOR A CATHOLIC FOR PRESIDENT

To the Register: . . . Now comes the election for the highest office in the land, wherein the highest possible understanding, intelligence, and human experience is desirable. Where does one vote, except with heart and understanding?

I could never vote for a Catholic for President of the United States, simply because he falls short of my own measure of intelligence and wisdom for his role as President, because he believes in Catholicism.

If this be bigotry, then make the most of it. — RAY DUADE, *Bayside, N. Y.*

WHY GIVE BEATNIKS MUCH ATTENTION? IT IS ENOUGH TO REFUTE PHILOSOPHY

To the Register: I agree with Mr. [Paul] Kittinger's letter in [the June] *Register* in most respects. I do not think the beatniks should be given too much attention except to refute their philosophy, which unfortunately has gained a more dignified status than in other periods under the name of Existentialism. . . . They are not to be excused as helpless products of their environment. They are too self-conscious for that. Of course they do need help, but I suspect with Mr. Kittinger that ignoring them would provide some of this help. — MRS. DONALD LAUDERDALE, *Austin, Tex.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

ESSAYS SPEAK FOR LIBERAL ORTHODOXY

BELIEFS HAVE CONSEQUENCES. By Arnold H. Lowie. New York: Thomas Y. Crowell Company. $3.

Here is a collection of short homiletic essays, possibly originally written for delivery as sermons, which represent liberal orthodoxy — the author is minister of the Westminster Presbyterian Church of Minneapolis, Minnesota, and one of the most active workers in his own denomination and in the ecumenical movement in the Protestant churches. The last of the essays, *Nothing Is More Real Than Nothing* (a quotation from Kierkegaard) is a really sensible explication of one aspect of existentialism.

LLEWELLYN JONES
The Humanist

MYTH OF CREATION SETS VIEW OF LIFE

MAKER OF HEAVEN AND EARTH. By Langdon Gilkey. Garden City, New York: Doubleday & Company. $4.50.

The author of this book is a competent Christian theologian on the faculty of the divinity school at Vanderbilt University, Nashville, Tenn. Many of us who studied at the University of Chicago know and respect his father, Charles W. Gilkey, who was dean of the chapel and professor of preaching at that university from 1928 to 1947. If not all of us have yet made the acquaintance of the son, more of us will do so in the years ahead.

Professor Gilkey believes that the myth of creation is primarily an answer to a religious question. What people really have wanted to know, he says, is not how and when the world was created, but rather whether the power of being is really the sovereign Lord of the universe, whether it is beneficent and purposeful, whether by participating in its purposes they might not find self-fulfillment and meaning for themselves in their finite, historical existence.

But the myth of creation, says Professor Gilkey, is not only an answer to a living question about the meaning of existence; it is also "the indispensable foundation" on which many of our other beliefs about life are based, such as our belief in the intelligibility of our world, our belief in the meaningfulness of history, our belief in the infinite value of each person in the eyes of God. And Professor Gilkey devotes the greater part of his book to a demonstration of this.

Unitarians will be amused to learn from Professor Gilkey that they entertain "the dubious concept of inevitable progress." They will be amused because if there is any Unitarian today who believes in "inevitable progress," he is not much in evidence. Nor is it likely that Unitarians will believe that they have all succumbed to "the pessimism of Greek naturalism," as Professor Gilkey asserts must happen to Unitarians if the concept of "inevitable progress" is "removed" from them.

But we should not allow Professor Gilkey's remarks about Unitarians to prejudice us against his book, for the book is one which most of us can read profitably. A myth can plow itself pretty deep into the life and thought of a people; one cannot read Professor Gilkey's book without seeing that this is so. Nor can we read Professor Gilkey's book without seeing how important a myth like that of creation can be in the lives of men. In the words of Tillich, it can give to men "a sense of fullness and of meaning and of truth."

We are living in a day when many have lost the symbols of the Judeo-Christian tradition, with the consequence that the foundations of our beliefs about life have become shaky and that we experience an emptiness in our lives. Professor Gilkey does not believe that "naturalism" can satisfy our spiritual needs. He asks instead for faith in "God the Father Almighty, Maker of heaven and earth." This, he maintains, is not only the "rock" upon which to build our "edifice" or beliefs; it is also the only "commitment" that can do justice to the full dimension of the human soul. Whether you and I are prepared to accept this position, Professor Gilkey does develop it ably. He is sure to stimulate any reader to think deeply about existence and the question of its meaning.

GERALD F. WEARY
The First Unitarian Society, Ithaca, N.Y.

BOLD NEW PHILOSOPHY NEEDED FOR SURVIVAL OF FREE WORLD

THE PRICE OF SURVIVAL. By Linwood P. Gould. Washington, D.C.: Public Affairs Press. $2.50.

In an effort to think and act anew to the human predicament, Gould has presented us a liberal basis for the survival of the free world. His account is realistic in citing the series of human failures — military, political, and economic — which have placed us in jeopardy. He questions democracy's hesitance to tell people the truth about the nation's affairs. He calls for a philosophy of boldness, a spirit to create a new vision of the better life, which will reach beyond our present inadequate comprehension of freedom. This message of survival must be communicated, listened to, and acted upon.

ROBERT HENRY HOLMES
First Parish Church (Unitarian), Bedford, Mass.

DESEGREGATION RELATED TO OTHER HUMAN PROBLEMS IN PUBLIC SCHOOLS

THE INTEGRATED CLASSROOM. By H. Harry Giles. New York: Basic Books, Inc. $5.

Five years after the United States Supreme Court decision on the integration of public schools, almost one-third of the biracial school districts in the South had desegregated. This great achievement in social change, along with the desegregation of many northern schools, called forth several studies of what had been learned

since 1954, among them this exciting and important resource book by H. Harry Giles, a New York University professor of education and executive director of the Bureau for Intercultural Education.

I find *The Integrated Classroom* the kind of book to give teachers, principals, school superintendents, and boards of education. Why? Because it is by an educator who is concerned with good classroom education. Racial desegregation is placed in the larger context of handling human differences in the public schools — an opportunity, not an unprecedented problem or catastrophe.

Of special interest to religious liberals living on the democratic frontier are the chapters on how it feels to be dark-skinned, how children see the situation, and how policy-making by school officials can be most effective. We learn that conviction and firmness of policy are the key to orderly social change, and that the central task of racial desegregation is nothing new — merely to provide the best classroom conditions for the human development of children.

Although the book is slow starting and unloads a mass of fact and resource in academic language, it achieves well its purpose of presenting answers to anxious school officials and parents. Such marshaling of fact and knowledge is needed for intelligent and orderly social change toward full democracy in America today. Here is a complete guide on school desegregation.

JOHN C. FULLER
First Unitarian Church, Olando, Fla.

LIFE OF SOUTHERN SHARECROPPER PORTRAYED IN WORDS AND PHOTOS

LET US NOW PRAISE FAMOUS MEN. By James Agee and Walker Evans. Boston: Houghton Mifflin Co. $6.50.

There was still a Great Depression in 1936 when Agee and Evans went into the South on a magazine assignment to cover the daily life of the sharecropper. Agee, twenty-seven at the time and only a few years out of Harvard, was possessed by what Evans, the photographer, calls a "paralyzing, self-lacerating anger," and he talked and wrote in a language that "was hardly a twentieth century style; it had Elizabethan colors."

This book caused a tremendous stir in 1939 (when it was originally published) and was termed everything from cruel and crazy to intensely moving and poetic. It went out of print after a time and became a collectors' item. This reissue has sixty-two photos by Evans (as compared with thirty-one in the original), which are mercilessly revealing. The writing is equally merciless in its detail. That this reprint is timely is indicated by the fact that both the Book Find Club and the Mid-Century Book Society picked it for distribution. The volume is shot with quiet terror. It is an unforgettable human document.

EDWARD DARLING
Director, Beacon Press

HEREDITY AND ITS RELATIONSHIP TO SOCIAL PROBLEMS EXPLAINED

HUMAN HEREDITY. By M. F. Ashley Montagu. Cleveland and New York: The World Publishing Company. $5.

Here is an often impassioned but none the less fact-filled and useful work, both for reference and pleasurable reading. Replete with diagrams, charts, tables, illustrations, and reference lists, it is still highly readable. Montagu's effort consistently is to simplify the known facts of heredity, including the most recent, without distortion; but even so, much of the book is well beyond the "lay" reader's scope or interest.

Heredity is here relentlessly oriented to the acute social problems of our time: crime, race prejudice, overpopulation, nuclear irresponsibility, and the survival of the unfit. Regarding the last-named, Montagu insists "Planned breeding can be left to the individual," and he effectively punctures the myth of sterilization as a solution. His explicit assumption is that man holds the direction of his evolution in his own hands — that our new knowledge of heredity greatly increases this directive power, though only a beginning has been made in our understanding of heredity's workings.

His optimism is tempered with some frightening stuff concerning radiation and its potential (and already actual) effects upon heredity. "Our troubles emanate not from biological idiots but from social ones; and social idiots are produced by society, not by genes. It is therefore social and not biological therapy that is indicated."

PETER H. SAMSOM
West Shore Unitarian Church, Cleveland, Ohio

LOS ANGELES CHURCH SUPPLEMENTS HYMNBOOK

SONGS OF FAITH IN MAN FOR RELIGIOUS LIBERALS. Compiled and edited by Waldemar Hille. Los Angeles, Calif.: Hodgin Press. $2. (ten or more, $1.50 each).

Songs of Faith in Man is a project of the church music committee of the First Unitarian Church of Los Angeles, California, and can be obtained from that church or from the bookshop at 25 Beacon Street in Boston. The purpose of the volume is stated in the preface as being a supplement to the standard *Hymns of the Spirit* "with songs already extant and with new words which have been written or collected expressly for this compilation." As such it is to be commended for its creativity of approach and imagination.

The musical choices are good, but perhaps too conservative and unadventurous except for a few highly attractive and unfamiliar folk melodies from Inca, Quaker, Russian, Negro, and American Indian sources. Only eight of the fifty-six melodies are by contemporary composers, and even these are conventional counterfeits of orthodox Protestant hymn style.

Texts favor themes of faith in man, brotherhood, freedom of conscience, praise of labor and the union of workers, and peace. There is also a song inspired by the

Mexican revolution. In general, texts are strongly oriented to the social action "left."

The format is attractive, the paper durable, the binding sturdy, the type clear, and the musical autography easy to read. About half of the settings are four-part (SATB) or on two staves (for unison and piano settings); and the rest, of which just the soprano line is given, are to be found in harmonized form in *Hymns of the Spirit.* The cover design is by Rockwell Kent.

DANIEL PINKHAM
Director of Music, King's Chapel, Boston

OCCUPATION GIVES CLUE TO VALUES

OCCUPATIONS AND VALUES. By Morris Rosenberg. The Free Press of Glencoe, Illinois. $4.

What type of person, holding what general values, will be found most often in what broad types of occupations? Based on a study of the values and occupational choices of a large group of students at Cornell University in 1950, *Occupations and Values* offers broad grounds for understanding the personality and the values of persons in relation to their occupations. About one-third of the original participants were restudied in 1952.

Those religious liberals who decry the American tendency to seek security and stability as the chief goal in life will not be surprised at some of the findings. One-quarter of those studied ranked the opportunity for a stable, secure future as a requirement of their *ideal* job or career. But other values went into the "requirements for an ideal job or career." One-quarter wanted an opportunity to use their special abilities in their future occupation. Ten per cent rated highest in their ideal job selection the opportunity to make a "good deal of money," and ten per cent rated opportunity to be "creative and original" as of highest importance. An altruistic ten per cent rated as most important the job that would "give me an opportunity to be helpful to others."

Many implications for present and future understanding of freedom and democracy are related to and derived from current social trends. Social mobility within the hierarchy of class and status, as well as geographical mobility, may be crucial to the continuance of freedom and democracy. In part, at least, this book shows that mobility aspirations, as well as the ability to succeed in fulfilling one's hopes are determined by what place in society is held by his family. Mr. Rosenberg writes:

> *"The finding that a larger proportion of wealthier students than poorer students considers the chance to earn a good deal of money and to gain status and prestige important occupational values is somewhat unexpected. It would have been reasonable to assume that precisely those people who lacked money and status would be more likely to insist upon the importance of these values in choosing an occupation. But apparently this is not so. Those who have a great deal of money want a great deal . . . ; those who have less want less. . . . these data suggest the likelihood that the inheritance of economic level may be due not only to superior opportunity but also to the fact more of the wealthier youngsters are imbued with the* value *of achieving a high income level."*

There are many questions raised by Mr. Rosenberg's findings. What, for instance, is the effect of man's perception of reality on his aspirations for work and for life in general? How do liberal-conservative values influence self-selection of one's occupation? How does freedom feel to today's "free-enterpriser?"

PAUL F. KILLINGER
Unitarian Fellowship of Bloomington, Ind.

DEVELOPMENT OF JESUS' DIVINITY EXAMINED IN STUDY OF CHURCH

HOW JESUS BECAME GOD. By Conrad Henry Moehlman. New York: Philosophical Library, Inc. $4.75.

The author methodically evaluates the influences which left their mark on the Christian church in its formative years from Jesus to Constantine. He seeks to break down the wall of separation between fact and fancy, truth and expediency, knowledge and hope — to display how Jesus, the man, was given the accolade of divinity.

Here, in detail, is the information that Unitarians long have known in part or instinctively felt must be logically so. Mr. Moehlman recognizes that most scholars in the field of religion know these facts, while the average Christian remains unaware of them. At one point he asks, ". . . is it quite fair for modern Christians who know the facts to continue this haggadic embellishment of history?" In the opinion of many this will seem too gentle a query.

DAVID R. KIBBY
The Unitarian Church, Pittsfield, Mass.

SONGS AND SINGERS COVERED COMPLETELY

FOLKSINGERS AND FOLKSONGS IN AMERICA: A Handbook of Biography, Bibliography, and Discography. By Ray M. Lawless. Illustrated from paintings by Thomas Hart Benton and others and from designs in Steuben glass. New York: Duell, Sloan & Pearce, Inc. $10.

Professor Lawless is chairman of the English department at Junior College of Kansas City, Kansas. American literature and folklore have been his special fields for at least three decades. He dedicates this 662-page encyclopedia to his Great Uncle Jimmy Blair, "maker of country fiddles." Everything, you see, hangs together. His book is informal, but shows an immense amount of careful personal research. When he says *folksinger,* he means anyone, professional or amateur, "who sings folksongs as a regular practice."

The singers are given biographical sketches covering two hundred pages. Lawless has a special chapter on the instruments of folk music — guitar, banjo, fiddle,

harmonica, zither, dulcimer, mandolin, accordian, lute, harp, recorder, kazoo, drum, rattle, gourd, as well as various improvised instruments; and these are illustrated as well. Then come a couple of hundred pages about collections of ballads and folksongs, and a large section on recorded folksongs. It's difficult to see how any book could be more complete. Also, it comes at a time when interest in its subject is enjoying a deserved renascence. This volume is a library of information and unequivocally recommended.

STAFF REVIEW

FIRST BEACON LR PAPERBACKS PORTRAY HISTORY OF THOUGHT

THE RELIGION OF THOMAS JEFFERSON. By Henry Wilder Foote. Boston: Beacon Press. (Beacon Paperbacks in Liberal Religion, No. 1) $1.25.

HUNTED HERETIC: The Life and Death of Michael Servetus, 1511-1553. By Roland H. Bainton. Boston: Beacon Press. (LR 2) $1.75.

THE LEGACY OF THE LIBERAL SPIRIT: Men and Movements in the Making of Modern Thought. By Fred Gladstone Bratton. Boston: Beacon Press. (LR 3) $1.75.

THEODORE PARKER: Yankee Crusader. By Henry Steele Commager. Boston: Beacon Press. (LR 4) $1.75.

The area of "liberal religion" is just enough specialized as a field of interest and just enough fuzzy around its borders that a new series of numbers to distinguish books in this area from the more general Beacon paperbacks will be a decided convenience. But the reader who purchases the books will wish to disregard the numerical order in classifying them. For instance, the first four taken chronologically give an informal history of liberal religious thought, beginning with Servetus in *Hunted Heretic.* Here I find printed authority for a story I had previously only overheard: as Servetus was bound to the stake, he exclaimed, "O Jesus, son of the eternal God, have pity upon me." Then Guillaume Farel, a reformer associated with Calvin, remarked that if Servetus had transposed only one word in his cry, he possibly might have saved his life: "Christ, the Eternal Son of God."

The Legacy of the Liberal Spirit takes seven giant strides of the human spirit, after portraying the man who seemed to be the pacemaker. Thus Origen prepared the stage for the drama of early Christian radicalism, Erasmus for Renaissance humanism, Voltaire for French rationalism, and Paine for American deism. For the twentieth century American reader, the chapters dealing with Paine and deism and those dealing with Dewey and twentieth century naturalism will be the most interesting, if only perhaps because they expel the most ignorance. Beyond the idea that God wound up the universe and after that did not stop even to oil it, most of us know nothing about deism. And as for John Dewey, most people knew less than nothing about him, because they credit him with a method of education which he did not invent and never sanctioned. In a well written essay, Dr. Bratton tells us not only about the ideas that were in Dewey's mind but also about the Vermont spirit that informed his youthful personality.

Mr. Commager's *Theodore Parker* shows its very real hero as both exasperated and injured by the theological confusion (a sort of eclecticism of incompatibles) that he found in Boston. Even after the conflict had simmered down, there was a period in which a first-time visitor to a Unitarian church would be told, "We are Channing Unitarians" or ". . . Parker Unitarians." Rereading this life, or reading Parker's writings, one cannot help feeling that Parker is going to wear better than Channing — at least during the period of our present discontents.

Henry Wilder Foote's *The Religion of Thomas Jefferson* is a short book, written by a thorough Jeffersonian scholar who was at one time minister of the Unitarian church in Charlottesville, Virginia. What emerges from it is a true intellectual adventure. We see Jefferson, brought up in the established church, finding in his teachers Small, Wythe, and Fauquier three friends who were to have a formative influence on his life. All were non-Christians but did not say much about it, since laws (dead letter but still unrepealed) made their offence a capital one. Wythe, Jefferson's law teacher, was a follower of Locke, as was the founder of one Christian denomination, the Disciples of Christ. It is tempting to speculate through how many channels the philosophy of Locke found its way into America and affected our destiny through its influence on men like Jefferson. Perhaps we should elevate Locke to a chair among the Founding Fathers.

LLEWELLYN JONES
The Humanist

FIELD MARSHAL MONTGOMERY EXAMINES NATO PROBLEMS

AN APPROACH TO SANITY. By Field-Marshal the Viscount Montgomery. New York: The World Publishing Company. $2.75.

How refreshing to see the former Deputy Supreme Allied Commander, Europe, analyze the problems of NATO. In two Oxford lectures and releases to the *Sunday Times,* Montgomery argues that European security precedes the wrangle over German unity and that top-level discussions offer the most feasible way out of total war. His own background as professional army man, military commander, and traveler to the Kremlin demands that his counsel be taken seriously.

CARLYLE HAYNES MEACHAM
The Unitarian Church of Anne Arundel County, Md.

CHRISTIANS MUST ACT ON SOCIETY

OUTSIDE THE CAMP. By Charles C. West. New York: Doubleday & Company, Inc. $3.

The author, an official of the World Council of Churches, maintains that individual Christians must not tie themselves to nationalism, communism, or "humanist social democracy," but must act as critics of every secular culture.

JOHN M. MORRIS
All Souls' Unitarian Church, Colorado Springs, Colo.

Thoughts for Meditation

EDITED BY JACOB TRAPP

The Seasons

To everything there is a season, and a time for every purpose under the heaven.

Ecclesiastes 3: 1

And gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.

Acts 14: 17

How many things by season seasoned are
To their right praise and true perfection!

William Shakespeare

Over the winter glacier I see the summer glow
And through the wide-piled snowdrift the warm
rosebuds below.

Ralph Waldo Emerson

The flower of the pear-tree gathers and turns to fruit,
The swallows' eggs have hatched into young birds.
When the Seasons' changes thus confront the mind,
What comfort can the Doctrine of Tao give?
It will teach me to watch the days and months fly
Without grieving that Youth slips away.

Po Chu-i

Winter has come unnoticed by me, I have been so busy writing. This is the life that most lead in respect to Nature. How different from my habitual one. It is hasty, coarse, and trivial, as if you were a spindle in a factory. The other is leisurely, fine, and glorious, like a flower. In the first you are merely getting your living; in the second you live as you go along.

Henry David Thoreau

The clear bracing air of this third season, with its lowered humidity and its touch of chill, is given credit for the alertness and sense of well-being that characterizes our autumn mood. But is there not a corresponding lift to the mind in this riot of color, exciting and exhilarating? In the forest, fall is the season of light. The aureate leaves, the golden carpet of fallen foliage reflecting rays upward from the ground, these fill the deciduous woodlands with a luminous radiance unknown at other seasons of the year. Henri Amiel noted in his *Journal Intime:* "The scarlet autumn stands for vigorous activity; the gray autumn for meditative feeling."

Edwin Way Teale

On the fifth day after the rise of Spring,
Everywhere the season's gracious altitudes!
The white sun gradually lengthening its course,
The blue-grey clouds hanging as though they would fall;
The last icicle breaking into splinters of jade;
The new stems marshalling red sprouts.
The things I meet are all full of gladness;
It is not only I who love the Spring.

Po Chu-i

Do you not feel the fruit of your spring and summer beginning to ripen, to harden its seed within you? Do not your thoughts begin to acquire consistency, as well as flavor and ripeness? How can we expect a harvest of thought who have not had a seedtime of character? Already some of my small thoughts — fruit of my spring life — are ripe, like the berries which feed the first broods of birds; and some other are prematurely ripe and bright, like the lower leaves of the herbs which have felt the summer's drought.

There are seasons when our mind is like the strings of a harp which is swept, and we stand and listen. A man may hear strains in his thoughts far surpassing any oratorio.

Henry David Thoreau

I do not think that skies and meadows are
Moral, or that the fixture of a star
Comes of a quiet spirit, or that trees
Have wisdom in their windless silences.
Yet these are things invested in my mood
With constancy, and peace, and fortitude;
That in my troubled season I can cry
Upon the wide composure of the sky,
And envy fields, and wish that I might be
As little daunted as a star or tree.

John Drinkwater

Four Seasons fill the measure of the year;
There are four seasons in the mind of man:
He has his lusty Spring, when fancy clear
Takes in all beauty with an easy span:
He has his Summer, when luxuriously
Spring's honey'd cud of youthful thought he loves
To ruminate, and by such dreaming high
Is nearest unto Heaven: quiet coves
His soul has in its Autumn, when his wings
He furleth close; contented so to look
On mists in idleness — to let fair things
Pass by unheeded as a threshold brook: —
He has his Winter too of pale misfeature,
Or else he would forego his mortal nature

John Keats

I please myself with thinking that there may yet be somewhere such elation of heart, such continuity of thought, that a man shall see the little sun and moon whisk about, making day and night, making month and month, without heed, in the grandeur of his absorption.

Ralph Waldo Emerson

Prayer

Let me be inwardly attuned to thy harmony, Great Universe. Let nothing be early and nothing late to me, that is in season for thee. Let all be fruit for me which thy seasons bear.

News of the Unitarian World

GEORGE MARSHALL APPOINTED MINISTER OF UCLF; LARGEST UNITARIAN CHURCH HAS FULL-TIME SERVICE

The Rev. George N. Marshall, former minister of the First Unitarian Church of Niagara Falls, New York, has been appointed first full-time minister of the Unitarian Church of the Larger Fellowship, effective November 15. He succeeds the Rev. Paul F. Harris, Jr., part-time minister of the UCLF since 1957.

The appointment was made "in the conviction that the UCLF could never realize its great potential until it had the full-time attention of a minister," stated the Rev. Richard B. Gibbs, director of the Department of Unitarian Extension and Church Maintenance of the American Unitarian Association. The appointment was made possible by a three-year grant from the Unitarian Development Fund.

Mr. Marshall is a graduate of Tufts University, Medford, Massachusetts (A.B., 1939; S.T.B., 1941; A.M., 1943), and has done graduate work at Columbia and Harvard Universities (S.T.M., 1947).

He was minister in Natick, Massachusetts, from 1940 to 1943, and was a chaplain attached to the United States Air Force from 1943 to 1946. He was called to Plymouth, Massachusetts, in 1946, and to Niagara Falls in 1952.

Mr. Marshall is the author of *Church of the Pilgrim Fathers* and an essayist in *Voices of Liberalism, Number Two.*

He has been secretary of the Council of Liberal Churches (Universalist-Unitarian), Inc., and was a member of the Unitarian Commission on the Church in the Postwar World, the Commission on Returning Service Men, and the Adult Education Committee of the Massachusetts Council of Churches. He has served as treasurer of the Unitarian Ministers' Association.

Mr. Marshall was presented in 1949 a Wendell Willkie Freedom House Award of Merit "on behalf of the American people for his crusade against bigotry, and particularly, restrictive covenants."

The UCLF, with 2,300 members, is the largest church in the Unitarian denomination.

George N. Marshall

Fellowship Director Tours Canada, Northeast, Midwest

Munroe Husbands, fellowship director for the American Unitarian Association, left October 16 for an extended field trip through Maine, Canada, and the Middle West. It is the first time that he has held organizational meetings for fellowships in Maine or the Maritime provinces of Canada.

Mr. Husbands was scheduled to hold meetings in Gorham and Farmington, Maine; Saint John, Moncton, and Fredericton, New Brunswick; Sherbrooke, Quebec; Cornwall, Chalk River, North Bay, Sault Ste. Marie, Barrie, Oshawa, Brantford, and Saint Catharines, Ontario; Marquette, Escanaba, and Mount Pleasant, Michigan; Marionette, La Crosse, and Oshkosh, Wisconsin; Saint Cloud and Winona, Minnesota; and Aberdeen and Mitchell, South Dakota.

Mr. Husbands also was to meet with fellowships in Plattsburgh, New York; Eau Claire, Wisconsin; and the international fellowship of Port Huron, Michigan, and Sarnia, Ontario, before his return to Boston, November 14.

Jack Kent Named Associate At Middle Atlantic Council

The Rev. Jack A. Kent, former minister of the Unitarian Church of Long Beach, California, began work in August as associate executive secretary of the Middle Atlantic States Council of Unitarian Churches.

Mr. Kent's duties consist of "visits and conferences with churches and fellowships, work with committees, and help in the preparation of conferences and institutes," according to Dr. Dale DeWitt, executive secretary of the Council.

Prior to his call to Long Beach in 1953, Mr. Kent was minister of churches in Grafton and Westborough, Massachusetts. He was educated at the University of Californta (A.B., 1948) and the Starr King School for the Ministry, Berkeley, California, (B.D., 1950).

Mr. Kent has been a member of the American Unitarian Association Leadership Training Committee; president of the Council of Liberal Ministers of Southern California, Arizona, and New Mexico; and a regional vice-president of the Unitarian Minister's Association. He is married and the father of two daughters and a son.

$240,000 Goal Set For USC of Canada

The Unitarian Service Committee of Canada has set a $240,000 goal for its 1960 fund campaign. The campaign, now in progress, will close Christmas Day.

The non-denominational Canadian agency depends entirely on voluntary contributions for its work throughout the world. The 1960 campaign has been indorsed by John C. Diefenbaker, prime minister of Canada.

"Our 1960 objective is a small sum indeed if compared to the fantastic amounts that are being spent for unproductive purposes," stated Dr. Lotta Hitschmanova, executive director of the USC of Canada, in announcing the campaign. "This small objective would be met with alacrity if each Canadian gave a moment's thought to the inevitable harvest of goodwill reaped with a few of his own 'Friendship Dollars,'" she added.

The USC of Canada maintains headquarters at 78 Sparks Street, Ottawa, Ontario.

UNITARIAN BUILDING CENTERS ON EDUCATION; DISTINCTIVE VARIETY IN LOCAL ARCHITECTURE

Unitarians began the fall season in an impressive number of new building dedications. An even larger number of churches were constructing new buildings or preparing to build.

Reports of plans and dedications revealed that religious education facilities were central in the plans of most churches. Nearly all descriptions emphasized the additional classrooms new buildings or additions would provide.

Design and structural innovations were also emphasized in building plans. Congregations in all instances apparently wished structures which would express the particular spirit of their local fellowship.

The First Unitarian Church of Columbus, Ohio, is constructing a new building at a cost of $200,000. The church school will provide for nearly two hundred students, and the auditorium will seat more than two hundred seventy.

It was designed by the Columbus architectural firm of Brown, Brubaker, and Brandt. It features a high rectangular clerestory over the worship center which will support the stressed-skin plywood ceiling. The auditorium has a three-level floor to provide flexibility for different occasions with an adjoining exterior court beyond sliding glass doors. Church school classrooms occupy two wings separated from the worship center by another courtyard.

The Unitarian church of Meadville, Pennsylvania, has completed an enlargement of its parish house at a cost of approximately $62,000. The new wing houses offices and rooms for the junior church.

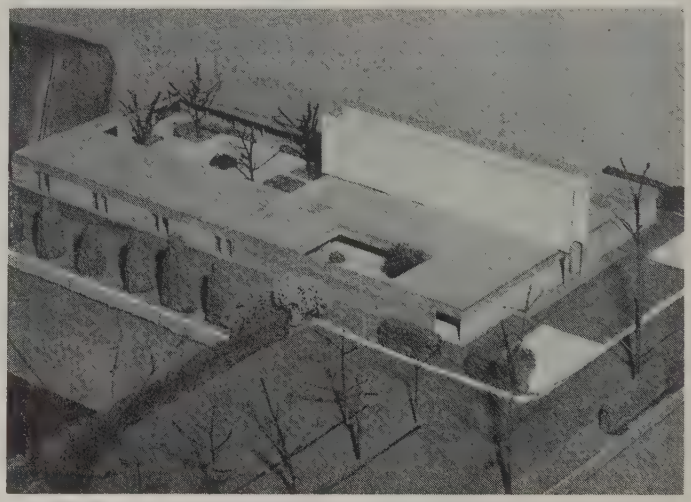
The new wing features an exterior mosaic which "certainly is a contributing factor in making our grounds the show place of Meadville," according to one member of the church.

A new express highway in Miami, Florida, has forced the Unitarian church there to lay plans for a new building. The entire property of the church was claimed in September for the new road.

The First Parish in Cohasset, Massachusetts, over-subscribed a $75,000 building fund drive by $20,000 for an addition to its parish house. The new wing, begun in May, provides additional space for the church school. The building was designed by J. Williams Beal & Sons, Granger & Dyer to blend with the eighteenth century parish house and other houses in the area.

The Unitarian Church of Staten Island, New York, has purchased a three and one-half acre site for $12,500. The plot is described as "unspoiled, hilly, and quiet as woods can ever be in New York City" by one of the members. The church tentatively plans to begin construction in 1963.

The Unitarian Church of Phoenix, Arizona, is constructing a new two-unit building at an estimated cost of $300,000. The first unit contains an auditorium seating three hundred, fourteen classrooms, offices, and a kitchen. The second unit, to be built later, will contain a sanctuary seating three hundred. Architect is Blaine Drake.



Model of new building at Columbus, Ohio

Parish house extension at Meadville, Pennsylvania

The Davies Memorial Church, Washington, D.C., has purchased a six-acre building site for $15,000.

Plans have been drawn by architects Anshen and Allen for a new building for the Unitarian Church of Arlington, Virginia. The church will conduct a fund drive during the winter and tentatively plans to break ground in March.

First services were held in the new Concord, New Hampshire, church in September. The building combines a traditional New England white steeple with a modern sanctuary and religious education wing.

The Keene, New Hampshire, church dedicated a new building, mainly devoted to religious education, in October. St. John's Unitarian Church, Cincinnati, Ohio, dedicated its new building in September.

WALDO GRATON, JR., JOINS AUA STAFF; DUTIES INCLUDE ASSISTING COMMITTEES

Waldo H. Graton, Jr., formerly executive director of the Worcester Area Chapter of the Massachusetts Heart Association, has been named staff assistant in the office of the president of the American Unitarian Association.

Mr. Graton's primary function is to work with the Rev. Mason F. McGinness, administrative assistant to the president of the AUA, in providing staff assistance for joint Unitarian-Universalist committees and other committees of the association.

Mr. McGinness will assume many of the functions of the office of executive vice-president in addition to his regular duties. The executive vice-presidency of the association was discontinued when the Rev. Malcolm R. Sutherland resigned the position to become president of Meadville Theological School, Chicago, Illinois.

Mr. Graton, who resides in Westboro, Massachusetts, began his work with the Heart Association in May, 1959. Before that, he served two years as field representative for the American Red Cross in Buffalo, New York.

Earlier, Mr. Graton was a social worker for the Children's Aid Society in Buffalo for two years. He also directed boys' activities at the Westminster County House in Buffalo and was a staff member of the Juvenile Diagnostic Center in Columbus, Ohio.

Mr. Graton was educated at Northboro, Massachusetts, High School and Antioch College, Yellow Springs, Ohio, where he majored in sociology and psychology during a five-year course.

He was vice-president of American Unitarian Youth in 1951 and 1952.

Waldo H. Graton, Jr.

UFSJ Member Testifies For Educational Aid

Rexford Guy Tugwell, professor emeritus of the University of Chicago, former governor of Puerto Rico, and a member of the Legislative Committee of the Unitarian Fellowship for Social Justice, testified before the House Special Education Subcommittee in favor of federal appropriations for college housing and classroom needs during hearings on aid to education.

In his testimony, Mr. Tugwell said in part: "We do not believe any federal money should be given as grants to private colleges and universities. We believe very definitely that the great state and municipal colleges and universities of the country stand in desperate need of generous assistance from the federal government if they are to continue to serve the youth of our land to the best of their abilities."

Plattsburgh Debates Religion in Schools

Members of the Unitarian Fellowship of Plattsburgh, New York, were articulate participants in a community debate on religion in public schools.

The debate was launched by Mrs. Allan Everest, a teacher and a Universalist. She questioned the use of public school facilities for religious instruction despite a United States Supreme Court ruling against such practices and a New York state constitutional clause forbidding them.

Mrs. Everest's letter to the editor of the *Plattsburgh Press Republican* began a debate which was to last several months. Some members of the local clergy were quick to defend the practice. Others argued that the law was perhaps abhorrent but should be upheld.

At this point the fellowship entered the debate with letters to the newspaper discussing the nature of the law. Members organized a panel discussion with speakers from both sides of the issue present. They also recommended that the annual meeting of the American Unitarian Association consider a resolution on the matter.

Their stand furthered the debate, and produced additional letters and editorials in the newspaper.

No conclusive answer was reached during the debate, and fellowship members were of the opinion that further action would have to be taken by individuals within the school districts in question.

Humanists Publish Metaphysical Study

The American Humanist Association has issued a pamphlet of essays on metaphysics by six leading Humanists.

The pamphlet, titled *A Humanist Symposium on Metaphysics,* includes articles by Sir Julian Huxley, Corliss Lamont, Max Otto, John Herman Randall, Jr., Roy Wood Sellars, and Gardner Williams, plus a selected bibliography on Naturalistic Humanism.

It is available from the American Humanist Association, Yellow Springs, Ohio.

Oklahoma City Holds Inter-Faith Service

An inter-faith service combining Christian, Moslem, Buddhist, and Hindu elements was held at the First Unitarian Church of Oklahoma City, Oklahoma. The service was arranged by the Chamber of Commerce Committee for International Visitors in co-operation with Dr. Frank O. Holmes, minister of the church.

Guests were foreign army officers training at Fort Sill and international students at the Federal Aviation Agency School.

The service included readings of selections from the Koran by a Moslem from Pakistan, from the Bible by a Coptic Christian, and from Buddhist sources. The church choir sang a hymn from the Hindu Rig-Veda.

Unitarian Receives Rockefeller Award

A Unitarian was awarded a fellowship for 1960-61 under the Rockefeller Brothers Theological Fellowship Program, Inc. He is Paul Hunter Rockwell, a graduate of Hamilton College, Clinton, New York, now studying at Union Theological Seminary.

Sixty-three fellows were chosen from more than five hundred persons nominated. The fund is designed to provide a year of theological education for individuals who would otherwise not go to a seminary.

Kimball Will Leaves $32,000 to Unitarians

Thirty-two thousand dollars was left to five Unitarian organizations under the terms of the will of the late Mrs. Charlotte G. Kimball of Concord, New Hampshire.

Ten thousand dollars each was left to the American Unitarian Association, the Unitarian Service Committee, and the Star Island Association. One thousand dollars each was left to Proctor Academy, Andover, New Hampshire, and the Second Congregational Society (Unitarian) of Concord.

KANSAS CITY DEVELOPS PUBLICITY PROGRAM; MEMBERSHIP ACTIVITIES MAKE CONSTANT NEWS

A publicity activity developed at All Souls Unitarian Church in Kansas City, Missouri, may offer some worthwhile ideas for other liberal churches, fellowships, and similar local groups.

The Kansas City experience illustrates how local publicity, whether for a church or whatever, should be pinpointed to a locality. One good way to pinpoint publicity for liberal religion is to get news published about what home-town residents are doing in church or public affairs. Such activities need not concern, specifically, a church or a religion. Often it is easier to obtain church mentions in the local press when news articles are based on non-church activities in which members are participating, coupling their names with mentions of religious affiliation, whenever this can be included.

Kansas City's stepped-up publicity program began when a retired newspaper reporter who had recently joined the church discovered that the congregation, for the first time in its ninety-year history, was about to ordain a minister. He asked what was being done about getting this information to the newspaper.

"No use," was the reply. "They never print anything about us."

A telephone call was put in to the *Star's* city desk. Result: A "tophead" news article, with a picture of the ordained man, appeared in the *Times,* morning edition of the *Star.*

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There was no mystery about the *Star's* ready acceptance of the ordination story. Several news values were wrapped up in the situation: "first time in ninety-year history of the church" — a very newsy circumstance; "Unitarian congregation ordains" — a formal rite that many denominations do not permit churches to perform; the ordained man happened to be a teacher at an art school which always enjoyed what is known as a "good press."

Yet nobody at the church meeting was letting the city editor downtown know what was going on. The ex-reporter's telephone call merely set the news wheels in motion.

To get news attention for a church, the members ought to engage in newsworthy activities. Then somebody, a publicity chairman or a board member or whoever, must see to it that the editors in that community are made aware of what's happening at the church. Finally, the church publicity worker ought to assist the city editor, or reporter assigned to the story, in whatever ways he wants assistance.

But a church's publicity chairman must never try to tell an editor how a story ought to be treated. He's the editor, a professional, and needs no opinions from a non-professional about the right way to handle news. If you don't like his way of handling your church news, keep it to yourself with a smile.

Kansas City, as everywhere else, is a special situation for publicity efforts in behalf of liberal religion. But each "special situation" starts with the individual selected to handle publicity.

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To make a "special situation" on publicity succeed, the key man ought to possess some knowledge of news values. If not, he should have a willingness to learn rapidly what is, and what is not, news. Further, this person ought to be able to set aside ample time to perform publicity service. He or she should not undertake to teach church school, or sing in the choir, or help direct a brotherhood's affairs, or count the collection. Such tasks will encroach upon time needed on publicity. Soon publicity labors will sag, or wane away entirely. Then publicity goes into an eclipse.

For some fifteen years All Souls Church has been sponsoring a forum. This ten o'clock meeting adjourns just prior to the eleven o'clock church service. The forum chairman invites recognized leaders in different categories, usually local men, to discuss vital issues of the day. Accordingly, forum talks carry news potential. Also, these open discussions attract many visitors. The forum adjourns just prior to the eleven o'clock church assembling. Frequently visitors at the forum remain to hear the day's sermon.

But the forum had not been receiving much publicity. News announcements of speakers and subjects appeared on the *Star's* church page, but not much else. The publicity chairman was able to redouble that newspaper space by reporting controversial passages from forum speeches or the question period. He handled this task personally, because newspaper reporters were not working at that hour on Sundays.

Headlines selected from the church's scrapbook show how the forum works as a publicity source. "PROGRAM OPEN TO ALL" was a discussion by the school superintendent on a small educational controversy. . . . "METROPOLITAN AREA GOVERNMENT NEAR" presented views on a tangled local problem not yet settled. "FLAYS QUEMOY POLICY" . . . "SEES RISE OF ISRAEL" . . . "A FLUORIDATION TALK" stirred up opponents and proponents.

In greater Kansas City, which embraces several counties adjacent to the municipality, many neighborhood papers gladly receive news items about residents of their districts who are active in All Souls Church. The few dailies of localized circulation in that area have strictly local news policies. Heretofore those papers never — or very seldom — had printed items mentioning "Unitarian." By trial it was proved that these local papers would print articles concerning members of All Souls Church who resided in their sections, if offered in written form.

Neighborhood papers published stories under headlines such as: "RESIDENTS OF AREA JOIN CHURCH STAFF" . . . "WOMEN SANTA CLAUSES PLAN CHURCH FESTIVAL" . . . "HALLMARKERS CONTRIBUTE TO CHURCH FAIR," the last from a house organ.

Publicity doesn't happen by itself usually. Church activities must be written up to create news that editors will publish.

But the Kansas City publicity program didn't stop at the newspaper office.

Members were urged to clip news items about the church and show them to their friends. This resulted in questions and answers about Unitarianism, and further publicity for liberal religion.

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All Souls Church formerly published a weekly *Bulletin.* A new editor changed the name to the more significant *Unitarian.* He enlarged the news sheet and began needling department heads to turn in news about their doings. These church leaders learned that they got much more space in the *Unitarian* by reporting their activities than they formerly got by complaining that the editor was overlooking them.

No sustained effort on radio programs has been attempted by All Souls Church. Successful use of this medium has been reported from churches in neighboring states.

One experience in television resulted in wide publicity. The Kansas City church holds an annual festival. At one such festival a city-wide hoop contest was announced. The publicity chairman notified the three local TV stations. One of them sent a cameraman. The hula hoopers supplied eye-catching wiggles. That TV station's newscast including this event posed three young whirlers before thousands of viewers who previously did not know the Unitarian Church existed.

C. R. MOONEY

Jamestown Church Restores Valuable Tracker Organ

"This organ has been so trouble-free that it hasn't needed much maintenance. That's probably why it still has the original tracker action."

Julian E. Bulley had just climbed down from the interior of the pipe organ at the Unitarian Church of Jamestown, New York. He had taken a long time coming down, to avoid breaking any of the delicate mechanism which lines the narrow walkway.

Proprietor of the Toledo Pipe Organ Company, Toledo, Ohio, Mr. Bulley was tuning, cleaning, revoicing, and making immediate repairs to the organ, probably the only one in Jamestown in regular church use which retains the old direct coupling between manuals and mechanism. Newer organs use electric or electro-pneumatic power to operate the valves, and other older organs have been electrified.

The "trackers" are strips of bamboo which are used to transmit the action from the keyboards or pedals to the various pipes. Since there is a pipe for each key in each "stop" or voice, this instrument has no less than 1,540 pipes, ranging in size from a lead pencil to large wooden boxes nearly twenty feet high.

Members of the church who might have been ashamed of their "horse and buggy" organ have reason now to feel a little pride in the uniqueness of the instrument. Several authorities, including some local organists, are declaring the old tracker action superior to the newer types, at least with regard to their musical satisfaction and for some types of music. Others feel as strongly for the newer instruments, because of the ease of playing and the greater variety of couplings which remote controls can accomplish.

The Jamestown organ was purchased for the Unitarian church, then the Independent Congregational Church, in 1886 by the women of the congregation when it purchased the building from the Methodists. The organ cost $4,000 then, but Mr. Bulley estimates it would cost ten times that to replace it.

The alcove in which the organ is situated was added to the Chandler Street side of the building, which is the oldest church structure still in use in the city. The instrument was built by Johnson & Co. of Westfield, Massachusetts, and is the 677th they built.

"There were three makers of tracker organs in the nineteenth century," Mr. Bulley said, "and Johnson was the best."

DAVID R. POWELL

ORGAN RESTORED: Repairmen work on the mechanism of the Jamestown, New York, organ.

OF THE MINISTERS

Jamaica Plain, Mass., Gustave H. Leining installed, October 9.

West Upton, Mass., Lawrence McGinty installed, September 25.

Niagara Falls, N.Y., W. Scott Mitchell ordained, September 13.

Harold W. Patterson called to *Stockton, Ill.*, (Universalist Church).

Brooks R. Walker called to *Canoga Park, Calif.*

Charles G. Girelius died June 20.

Ralph E. Bailey died August 3.

John M. Fogelsong died August 5.

Ivan A. Klein died September 11.

The following men have been granted Unitarian ministerial fellowship: Robert J. Lewis, Vernon Tagtmeyer.

Las Vegas Group Opposes Nevada Death Penalty

Eighteen members of the Unitarian Fellowship of Las Vegas, Nevada, signed a petition opposing the death penalty in the state. The petition was sent to Nevada Governor Grant Sawyer.

The fellowship members took the stand against capital punishment after a sermon by the Rev. Heinz Rettig, acting minister.

Other members of the fellowship, it was reported, were taking additional time to study the question, while some expressed disapproval of the petition.

Three Educational Exchanges For Pittsburgh Unitarians

Three former presidents of the Board of Trustees of the First Unitarian Church of Pittsburgh, Pennsylvania, have served or are serving in foreign educational exchanges.

Dr. Norman Dawes received a Fulbright exchange to teach history in New Delhi, India; Dr. Ralph Buchsbaum was appointed a Fulbright exchange teacher in biology in Bangkok, Thailand; and Dr. John Coleman traveled to India under the auspices of the Ford Foundation for research in education for economics and business administration.

College Fellowships Awarded In Religious Adult Education

The Indiana University Bureau of Studies in Adult Education has announced the availability of fellowships for persons who plan to pursue adult education careers in religious institutions. The fellowships are made possible by a twenty-five thousand dollar grant from Lilly Endowment, Inc., of Indianapolis.

Preference in fellowship awards will be given to advanced students studying for the doctor's degree, but well qualified candidates for the master's degree may be appointed. Stipends may vary from five hundred dollars to fifteen hundred dollars.

Interested persons may write the Bureau of Studies in Adult Education, Box 277, Indiana University, Bloomington, Indiana.

CENSORSHIP COMES TO YOUNGSTOWN; UNITARIAN MINISTER TESTIFIES IN TRIAL

"Will you testify in the coming censorship trial?" I was asked over the telephone by an unfamiliar voice. "This is Oscar Kaufman, attorney for the defense. Your name has been recommended to me as a possible witness."

When I replied I couldn't testify because I hadn't read the book being tried, *Sex Life of a Cop,* Mr. Kaufman offered to send it out. I told him I'd read it, but wouldn't commit myself. The book being used to test the Ohio censorship law passed in November, 1959 was sent out that afternoon. This law gave the prosecuting attorney the power to obtain temporary injunctions against books and magazines that he believed to be obscene. Temporary restraining injunctions for fourteen magazines and four books removed them from the newsstands. The worst of the lot, *Sex Life of a Cop,* was placed on trial first, as a test case for the state.

The book devotes much of its space to vivid portrayals of the sex act. The question before the court, of course, was whether it is obscene. The Supreme Court held in 1957 (*Roth* v. *U.S.,* 354 US 476) that "a thing is obscene if, considered as a whole, its predominant appeal is to the prurient interest; i.e., a shameful or morbid interest in nudity, sex, or excretion." It must also go substantially beyond community standards; that is, it cannot be banned if other books of the same type are available. It must, further, be "completely without redeeming social value" to qualify as obscene.

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I discussed the matter of testifying with my Ministerial Advisory Committee. We knew the case was likely to be tried in public and through the press, rather than in court. We realized the harm that might come to the church, which until then had a reasonably good name in the community. It was agreed that I should testify. Our church had spoken on censorship many times, and had no right to stand back because our convictions were unpopular. The Board of Trustees was consulted, and backed the decision to testify.

The witness is in a peculiar spot. It seems to him that the law provides a game of cat and mouse, in which the witness is the mouse. In qualifying me as an expert witness, the defense attorney, Stanley Fleishman of Los Angeles, went into detail about my studies in college, bull sessions among the students, Navy experiences, my work as a minister, and my knowledge of community standards.

J. Frank Schulman

The court was packed, attended by the curious, who doubtless wanted to hear the prosecuting attorney read what the paper called "filth and smut." It was attended by leaders of the local citizen's committee for decent literature.

The publicity came out about as we had calculated. In the testimony itself, it was obvious that I approved neither of the book nor of the actions of the characters. But all the public knew was that I defended the book, which in turn made it appear that I sanctioned every sort of sexual license. Further, when I described various activities of which I had knowledge, it appeared that these things were taking place in my own congregation!

Actually, the main question put to me was whether this book appealed to the "prurient" interest, which the court defined as a sense of shame or morbidity. I was not asked whether the book aroused a sense of shock, horror, or even of lust; only whether it presented sex so as to appeal to a sense of shame or morbidity. The courts have ruled that a book may not be ruled obscene because it arouses lust or sex desire; and, of course, I testified according to the rules of law. But the public was concerned with its own rules.

The finish of the trial was the beginning of the trouble. It happened the following week that a symposium was planned at Youngstown University, where I teach philosophy. The subject of the symposium was "Censorship." Participating in the symposium were the trial judge, an English professor, a lawyer representing the Citizens for Decent Literature, and myself. This was a remarkable coincidence; the symposium had been planned long before the law being tested was even passed.

The audience, which was expected to be fifty or seventy-five, was over six hundred. To state the result mildly, the forces against censorship won a tremendous victory. The students and faculty present were overwhelmingly opposed to censorship. It is significant that the one great victory we won was the one time a free and open encounter took place.

Then the boom was lowered. The *Jambar,* student newspaper at the university, received a series of six letters, all signed with pseudonyms ("Worried Student," "Disgusted," "Servant of Christ," etc.). Three attacked both me and Unitarianism quite viciously. The editor of the *Jambar* called me, saying they were all written by the Roman Catholic chaplain for the university. My advice was to print them without editorial comment and without using his name.

Then some pressuring and scheming took place, during which the chaplain asked that the letters be withdrawn. In the end, they were printed with editorial comment clearly linking the chaplain with the letters. As the papers were distributed Thursday evening, they were stolen and burned. More papers were printed Friday and distributed under guard.

The conflict spread. The *Jambar* editor was pressured and threatened. An attempt was made to take all editorial policy from the students (the *Jambar* had come out vigorously against any form of censorship), then to have the editor removed from his position.

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A prominent lawyer, running for public office, was told by his campaign chairman that he (the campaign chairman) could no longer afford to be associated with him publicly. Why? Because he was an attorney for one of the magazines. Close friends told the lawyer that "a vicious rumor" was going around that he had testified in the trial — though the rumor failed to note how he testified or why he didn't have the right to do so. He hadn't testified at all, but had merely dropped into court for a few minutes one day. It happened so quickly that it clearly was a concerted effort to force the attorney to change his stand on censorship, or suffer the consequences politically. The attorney, fortunately, has considerably more integrity than his adversaries, and backed down not one whit.

The church backed me all the way. We are convinced that we shall not be hurt by standing by our convictions, but that we would have been hurt immeasurably had we not done so. Our attitude is that if standing by our honest convictions will hurt our church or turn people from us, then we ought to find it out quickly.

Petitions have been passed by the Citizens for Decent Literature which, seemingly innocent, are designed to put pressure on politicians, and perhaps on the court. The trial judge was approached about the petitions, and told the caller that a cell was waiting in the county jail for the first person who brought any petitions to him in an attempt to influence the impartial administration of justice.

On the surface, the battle died. Actually, it went underground as a malicious whispering campaign. Transcripts of the trial testimony were taken to meetings and my testimony quoted out of context, in an effort to discredit our position. Even the ministers who oppose censorship went underground, attempting to fight the battle by exerting counter-pressures. The Unitarian church is not included in this group of ministers because, I was told frankly, we aren't wealthy enough.

And so even the forces against censorship conceded the principles.

The ministers opposed to censorship told me they knew best how to handle the situation; it would all go well, they said, if I would just keep out of it. Perhaps; but one wonders where these brave voices and heroic souls were when the Unitarian minister was being crucified and left to his own on public trial, for voicing convictions they now champion. Their voices could have helped when it was unpopular to champion freedom. They came into the fight only after it was obvious that a very large segment of the university population was ready to fight against censorship. Roman Catholic, Protestant, and Jewish, the student body and professors were heavily against all forms of censorship. But only after this was obvious did others speak out.

The only real battle won for freedom was the one free and public debate, the censorship symposium. Now, even the "freedom fighters" have gone underground, thus attempting to fight tyranny with its own methods. Furthermore, they have made it into a religious conflict, which it is not. It is a struggle for civil liberties. By making it into a religious conflict, the large Roman Catholic body, who might have been against censorship, now are for it as a defense of their church. This allegiance of the Roman Catholics with the Protestants — an old and tragic story in history — means we have lost the fight, publicly, at least.

Early in September, Judge Maiden ruled against the book. His decision has been appealed, and the case is on its way to the United States Supreme Court, where local sentiment will have no effect.

But in Youngstown, we have lost. Our only hope was to stand on principle. When we did that, we were winning. When we abandoned our principles, we lost.

J. FRANK SCHULMAN

SERVICES FOR SCOUTS: Unitarian and Universalist Boy Scouts attend services at the Fifth National Jamboree, Colorado Springs, Colorado.

Services Held for Scouts During National Jamboree

Unitarians and Universalists conducted a special worship service for the first time during the Fifth National Jamboree of the Boy Scouts of America at Colorado Springs, Colorado. Boy scout members of the two churches previously have attended general Protestant services during jamborees.

The service was arranged by the Rev. Harold R. Dean, a Unitarian minister now serving as assistant director of research of the National Council, BSA. Participants included the Rev. John M. Morris, minister of All Souls' Unitarian Church, Colorado Springs; the Rev. Hurley B. Begun, minister emeritus of the Colorado Springs church; Kenneth Wells, former member of the board of the American Unitarian Association and director of research, National Council, BSA; and Commander Thomas J. Keane, of the International Bureau of Scouting and a member of the Unitarian Church of Ottawa, Canada.

The service was also attended by R. E. Johnson, late owner of the property on which the jamboree was held and member of the Colorado Springs church.

John Lofton Receives Ford Foundation Grant

John M. Lofton, a member of the First Unitarian Church of Pittsburgh, Pennsylvania, is among forty newspapermen, educators, and broadcasters who have been granted fellowships for special study by the Fund for Adult Education of the Ford Foundation.

Mr. Lofton, an editorial writer for the *Pittsburgh Post-Gazette* and a contributor to the *Register*, took a nine-month leave of absence beginning in September to study at the Institute for Communications Research at Stanford University, California. His study deals with the relationship of the press and the courts with the objective of determining "some standards of conduct for the press and the courts by which each institution might be aided in performing its rightful mission with a minimum of interference from the other."

Starr King Grave Made Historical Landmark

A plaque marking Thomas Starr King's sarcophagus in front of the First Unitarian Society of San Francisco, California, has been dedicated. It has been designated a state historical landmark. The plaque honors Starr King's work in representing the Union cause in California during the Civil War.

Colored Slides Available Of Religious Art, Symbols

Colored photographic slides of the collection of art and symbols in the Charles Street Universalist Meeting House, Boston, are available through the Council of Liberal Churches (Universalist-Unitarian), Inc. The sixteen sets of slides are accompanied by scripts prepared by the Rev. Kenneth L. Patton, minister of the meeting house.

A brochure describing the slides is available through the CLC, 25 Beacon Street, Boston 8.

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AUA Lists Appointments For Current Committees

Committee appointments recommended by Dr. Dana McLean Greeley, president, were approved by the American Unitarian Association's Board of Directors at its May 25 meeting in Boston. Membership of the committees, including new appointees:

Standing committees:

Executive Committee: Lawrence G. Brooks, chairman; Lincoln P. Bloomfield, Mrs. Harry D. Brown, C. Rodgers Burgin, Mrs. Paul Douglas, Dana McLean Greeley, William P. Jenkins, James R. Killian, Walter D. Kring, Leon M. Little, Frank H. Schramm, and William B. Norris.

Investment Committee: C. Rodgers Burgin, chairman; David Ames, Arthur L. Coburn, Jr., Edward C. Johnson, Jr., Leon M. Little, and John MacDuffie II.

Budget Committee: Frank H. Schramm, chairman; Percival F. Brundage, Joseph L. Fisher, C. Peter Fleck, Leon M. Little, and Frederick S. Youngs.

Building Loan Fund Committee: Wilburn B. Miller, chairman; Laurence M. Channing, John O. Fisher, Richard B. Gibbs, Maynard L. Harris, William R. Perlik, and Douglas B. Whiting.

Ministerial Fellowship Committee: Joseph Barth, chairman; Mrs. James L. Adams, Stanley G. Estes, Ralph N. Helverson, Theodore A. Karam, Harry J. Klotz, Mrs. Elbridge F. Stoneham, Roscoe E. Trueblood; Malcolm Sutherland, Dana McLean Greeley, Frank B. Frederick, and William W. Lewis, *ex officiis;* Leon C. Fay, secretary.

Historical Library: Robert D. Richardson, chairman; Miss Sarah Bartlett, Ernest Cassara, Miss Katharine P. Crothers, Malcolm M. Ferguson, Arthur Foote, Charles C. Forman, George T. Goodspeed, David B. Parke, Richard D. Pierce, George H. Williams, and C. Conrad Wright.

Department committees:

Extension and Church Maintenance

Extension and Fellowships: William P. Jenkins, chairman; Harry Banoff, Ralph C. Barnhart, James M. Barr, Mrs. Harry R. Burns, H. Mortimer Gesner, Sidney P. Lathrop, and Edward B. Ratcliffe.

Department of the Ministry

Ministry: Josiah R. Bartlett, chairman; Joseph Barth, John N. Booth, Raymond O. Chaffee, Nathan P. Dodge, Charles C. Forman, Mrs. Frank B. Frederick, Max D. Gaebler, Arthur R. Graham, J. Harold Hadley, William M. MacAllen, William B. Norris, and Mrs. J. Robert Reynolds.

Ministerial Aid: Dan H. Fenn, chairman; Palfrey Perkins, Bradford E. Gale, Stephen Phillips, Robert D. Richardson, Addison E. Steeves.

Scholarship Aid: Miles Hanson, Jr., chairman; Kenneth C. Gesner, Charles O. Richardson, Jr., Charles A. Stearns, Robert C. Withington, and Miss Virginia Wing.

Sustentation: Charles S. Bolster, chairman; Carl Bihldorff, Robert A. Storer, and Keith F. Warren.

Chaplain's Committee: William B. Rice, chairman; John O. Fisher, Ernest W. Kuebler, and Harry B. Scholefield.

World Churches: Ralph N. Helverson, chairman; James L. Adams, Richard S. Case, Ernest W. Kuebler, John H. Lathrop, John W. Laws, Mrs. David B. Loomis, Zoltan Nagy, H. Talbot Pearson, Richard D. Pierce, Christopher Raible, Miss Helen C. Robertson, Arthur H. Tripp, and Charles F. Van Dine.

Department of Publications

Publications Committee: Thomas J. Wilson, chairman; Norris H. Hoyt, Jack Mendelsohn, Jr., Arthur H. Thornhill, Jr., Arthur H. Tripp, and Frederick S. Youngs.

Register Editorial Advisory Committee: Jack Mendelsohn, Jr., chairman; Ben Bagdikian, Berkeley B. Blake, W. Wallace Bush, Dan H. Fenn, Jr., Robert H. Holmes, and Edwin A. Lane.

Pamphlet Commission: Arthur H. Tripp, chairman; Mrs. William W. Davies III, Keith F. Warren, Rhys Williams, and Jack D. Zoerheide.

Special committees:

Building Committee: Robert E. Minot, chairman; Mrs. Carl Bihldorff, Arthur D. Nash, Mrs. J. Clifford Ross, Robert C. Vose, Jr., and Mrs. Rhys Williams.

College Centers Committee: Ernest Cassara, chairman; J. William Adams, Mrs. Frank B. Frederick, William J. Gold, Robert J. Holden, C. Leon Hopper, and Arnold F. Westwood.

Hymnbook Commission: Arthur Foote, chairman; Henry Leland Clarke, Robert L. Sanders, and Vincent B. Silliman.

Theological Education Study Committee: Raymond B. Johnson, chairman; Mrs. Frank B. Frederick, Ralph F. Fuchs, Thomas Hale Ham, Harry H. Hoehler, Francis Keppel, Robert Killam, William M. MacAllen, William B. Rice, Max Gaebler, and J. Arnold Meardon. Consultants: John W. Brigham, and Leon C. Fay.

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E. B. MacNaughton Dies, Former AUA Moderator

Ernest Boyd MacNaughton, former moderator of the American Unitarian Association, died of cancer in Portland, Oregon, in August. He was seventy-nine.

Mr. MacNaughton was born in Cambridge, Massachusetts, in 1880, and was graduated from the Massachusetts Institute of Technology in 1902. He established his own business in Portland in 1906, engaging in engineering construction and real estate development.

He was elected vice-president of the First National Bank of Portland in 1928. In 1932 he became president and in 1947 chairman of the board. He was to have become honorary chairman in September.

Mr. MacNaughton was active in the management of Reed College in Portland from 1919 until 1952, serving at various times as regent, trustee, and president of the board. From 1948 until 1952 he was president of the college.

He was director of the Oregonian Publishing Company from 1939 until 1950 and president from 1947 until 1950.

He was first president of the Urban League of Portland, director and chairman of the National Committee of the American Civil Liberties Union, and president of the Nippon Society of Oregon.

Memorial services for Mr. MacNaughton were held August 24 at the First Unitarian Society of Portland.

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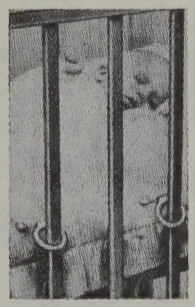

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Frankly Speaking

Whether John F. Kennedy wins or loses the presidential election, it seems to me that the church-state relationship, which has been a lively issue in the campaign, will remain controversial for years. One of the major mistakes since the Los Angeles convention has been made by people who reiterated that religion is not relevant in a presidential election. If a man's religion is not important to him, it is not important to society, except in the negative sense. But we need more religion in politics, not less, and more religion as a motivating and guiding force for men, nations, and our civilization itself. A cartoon recently showed a scientific space vehicle successfully taking off while a diplomatic space vehicle was falling to the earth like a punctured balloon. We lack the spiritual vision, social principles, and moral stamina by which a better world must be built.

But we must keep church and state separate from one another; neither can be permitted to dominate or direct the other as an institution. Mr. Kennedy has stated himself clearly in support of this policy, I am sure with honesty and conviction, and we should not refrain from voting for him on the basis of any fear of the Catholic Church. His religion and his church are two of the criteria by which I judge him, but his church's dogma does not negate his liberalism for me.

Frankly speaking, I know that the Roman Catholic Church includes in its dogma the theory that the state derives its authority from God through the church and that where it is a majority church, it cannot tolerate error or heresy. Roman Catholicism officially does not believe in the equality of religions or in the equal rights of differing religions. Actually, the Roman Catholic Church does not even believe in public schools, as we know them in America, or in secular education, as we speak of it. But John Kennedy believes that as President of the United States he would have no higher allegiance than to the federal Constitution, except to his own conscience, and he believes in religious freedom and the public schools.

Let us candidly admit that there are other churches that have inherited dogma that the people do not believe. There are churches which, when they admit communicants, ask them if they believe all of the articles of religion, as the church has taught them, without mental reservation or equivocation, and the members are supposed to say "yes," but in which many members, despite the seriousness of the question, do not believe all of the articles in any literal sense.

The Roman Catholic Church has a greater burden of tradition to bear than any other church in Christendom. It was born, or evolved, with a kind of authoritarianism that is hard to shake. Perhaps some day that church will become democratic, rather than being governed by a single man, selected by the little circle of the highest appointees of his own predecessor. Or perhaps the papacy will become like the British monarchy — merely a symbol of unity or a sentimental memory of a once-supposed infallible power.

It has been asserted that a majority of the laity in the Catholic Church today believes in the principle of separation of church and state. Some members of the hierarchy would testify to the same belief. American democracy is conditioning the church that has both resisted and inspired progress for 1,900 years. I want this conditioning process to continue in the forum of a free society. And I want tolerance to win out over intolerance. Therefore I must practice tolerance and demonstrate its superiority. I can assert and defend the ideals of liberty, but I must vanquish prejudice and bigotry as far as possible. If democracy grows in the United States, Roman Catholicism in its outmoded aspects cannot increase. My religion and my democracy challenge me to rely upon that growth and to foster it. So I would not vote against John Kennedy merely because he is a Roman Catholic — though I will vote against an ambassador to the Vatican and against federal subsidy to parochial schools, as he says he will.

As this goes to press, we are arranging with the support of Cardinal Cushing of the Boston Archdiocese a very small gathering of religious leaders of the major faiths. It is the fourth such meeting we shall have had together. I wish that presently it could lead to a continental seminar on church-state relations, with responsible officials meeting in honest encounter and endeavoring to resolve the issues. If it is a dream, it is one worth pursuing. Norman Vincent Peale alone doesn't have the answer; Reinhold Niebuhr doesn't have the answer; and the National Conference of Christians and Jews, composed entirely of laymen, doesn't have the answer. Cannot we who believe most in freedom strive most perseveringly for the answer?

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